

# MISCELLANIES,

V I Z.

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Collected by *J. Aubrey, Esq;*

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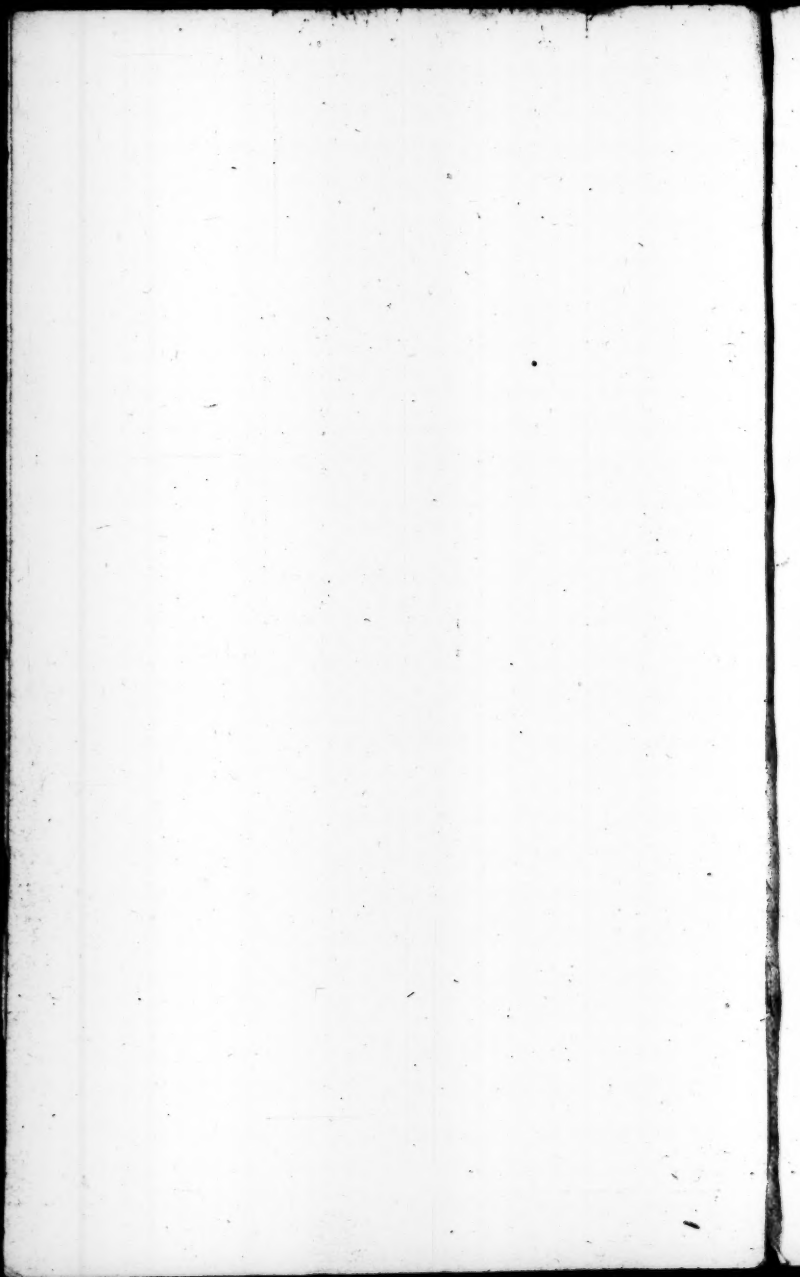


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L O N D O N:

Printed for *Edward Castle*, next *Scotland-Yard-Gate* by *Whitehall*. 1696.

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TO THE  
Right Honourable  
**JAMES**  
EARL of *Abingdon*,  
Lord Chief-Justice in Eire of  
all His Majesties Forests and  
Chaces on this side *Trent*.

MY LORD,

**W**HEN I enjoyed the  
Contentment of Soli-  
tude in Your pleasant  
Walks and Gardens at Laving-  
ton the last Summer, I reviewed  
A 3      *seve-*

## The Dedication:

*several scattered Papers which had lain by me for several Years : And then presumed to think, that if they were put together, they might be somewhat entertaining : I therefore digested them there in this Order, in which I now present them to Your Lordship.*

*The Matter of this Collection is beyond Humane reach : We being miserably in the dark, as to the Oeconomie of the Invisible World, which knows what we do, or incline to, and works upon our Passions, and sometimes is so kind as to afford us a glimpse of its Præscience.*

## The Dedication.

MY LORD,

*It was my intention to have*  
*finished my* \* *Description of* <sup>Reposited  
in the Me-  
seum at  
Oxon.</sup>  
*Wiltshire [half finish'd already]*  
*and to have Dedicated it to Your*  
*Lordship: But my Age is now too*  
*far spent for such Undertakings:*  
*I have therefore devolved that*  
*Task on my Countrey-man Mr. T.*  
*Tanner, who hath Youth to go*  
*through with it, and a Genius*  
*proper for such an Undertak-*  
*ing.*

*Wherefore, I humbly beseech*  
*Your Lordship to accept of this*  
*small Offering as a grateful Me-*  
*morial of the profound Respect*  
*which I have for You, who*  
*have for many Years taken me in-*  
*to your Favour and Protection.*

MY

# The Dedication.

MY LORD,  
*May the Blessed Angels be  
Your careful Guardians : Such  
are the Prayers of*

Your Lordships

Most Obliged

and Humble Servant,

JO. AUBREY.

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A  
COLLECTION  
O F

*Hermetick Philosophy.*

**N***atural Philosophy* hath been exceedingly advanced within Fifty Years last past; but methinks, 'tis strange that *Hermetick Philosophy* hath lain so long untouched. It is a Subject worthy of serious Consideration: I have here, for my own diversion, Collected some few Remarques within my own Remembrance, or within the Remembrance of some Persons worthy of Belief in the Age before me. Those who have a desire to know more of Things of this Nature, may be pleased to peruse *Histoire Prodigieuse*, Writ by *Pere Arnault*: As also a Book intituled, *Lux à Tenebris*, which is a Collection of Modern Visions and Prophecies in *Germany*, by several Persons; Translated into Latin by *Jo. Amos Comenius*, Printed at *Amsterdam*, 1655.

I shall begin with *Day-Fatality*, of which *Mr. John Gibbon* [Blew-mantle] made a Collection Printed in Two Sheets in *Folio* 1678, which I here Reprint with some Additions Collected by my self.

B

Day.

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**Day-Fatality:**  
Or, Some  
**OBSERVATIONS**  
O F  
Days Lucky and Unlucky.

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C H A P. I.

LUC. XIX. xlii.

*In hoc Die tuo : In this thy Day.*

**T**HAT there be Good and Evil Times, not only the Sacred Scriptures, but Prophane Authors mention: See 1 Sam. 25. 8. Esther 8. 17. and 9. 19, 22. Eccles 14. 14.

The Fourteenth day of the First Month was a Memorable and Blessed Day amongst the Children of *Israel*: See *Exod.* 12. 18, 40, 41, 42, 51. *Levit.* 23. 5. *Numb.* 28. 16. Four hundred and thirty Years being expired

red of their dwelling in *Egypt*, even in the *Self-same Day* departed they thence.

A thing something parallel to this, we read in the *Roman Histories* : That that very day four Years, that the Civil Wars were begun by *Pompey* the Father, *Cæsar* made an end of them with his Sons; *Cneus Pompeius* being then slain, and it being also the last Battle *Cæsar* was ever in. [*Heylyn* in the Kingdom of *Corduba*.] The Calendar to *Ovid's Fastorum* says, *Aprilis erat mensis Græcis auspiciatissimus*, a most auspicious Month among the *Grecians*.

As to Evil Days and Times; See *Amos* 5. 13. and 6. 3. *Eccles.* 9. 12. *Psal.* 37. 19. *Obad.* 12. *Jer.* 46. 21. And *Job* hints it, in cursing his Birth-day. *Cap.* 3. v. 1, 10, 11. See *Weaver*, p. 458.

Early in a Morning

In an Evil Tyming,

Went they from *Dunbarr*.

*Horace*, lib. 2. Ode 13. Cursing the Tree that had like to have fallen upon him, says, *Ille nefasto te posuit die*; intimating, that it was planted in an *Unlucky day*.

The *Romans* counted *Febr.* 13. an *Unlucky day*, and therefore then never attempted any Business of Importance; for on that day they were overthrown at *Allia* by the *Gauls*; and the *Fabii* attacking the City of the *Veii*, were all slain save one. [*Heylyn* speaking of *St. Peter's Patrimony*]

And see the Calendar annext to *Ovid's Fastorum*, as to the last Circumstance.

The *Jews* accounted *August* 10. an unfortunate day; for on that Day the Temple was destroyed by *Titus* the Son of *Vespasian*; on which day also the first Temple was consumed with Fire by *Nebuchadnezzar*. [*Heylyn.*] The *Treasury of the Times* says, the Eighth of *Loyon* (*August*) the very same day 679 Years one after another.

And not only among the *Romans*, and *Jews*, but also among *Christians*, a like Custom of observing such days is used, especially *Childermas* or *Innocents-day*. *Cominus* tells us, that *Lewis XI.* used not to debate any Matter, but accounted it a sign of great Misfortune towards him, if any Man communed with him of his Affairs; and would be very angry with those about him, if they troubled him with any Matter whatsoever upon that day.

But I will descend to more particular Instances of Lucky and Unlucky Days.

Upon the Sixth of *April*, *Alexander the Great* was born. Upon the same day he conquered *Darius*, won a great Victory at Sea, and died the same day.

Neither was this day less fortunate to his Father *Philip*; for on the same day he took *Potidea*; *Parmenio* his General gave a great Overthrow to the *Illyrians*; and his Horse was Victor at the *Olympick Games*. Therefore



fore his Prophets foretold to him, *Filium cujus Natalis*, &c. That a Son whose Birthday was accompanied with three Victories, should prove Invincible. *Pezelius in Mellificio Historico.*

Upon the Thirtieth of *September*, *Pompey the Great* was born : Upon that day he Triumphed for his *Asian* Conquest ; and on that day he died.

The Nineteenth of *August* was the day of *Augustus* his Adoption : On the same day he began his Consulship : He Conquered the *Triumviri* ; and on the same day he died. Hitherto out of the *Memoirs of King Charles I. Hero's.*

If *Solomon* count *The day of ones death better than the day of ones birth*, there can be no Objection why that also may not be reckoned amongst ones Remarkable and Happy days. And therefore I will insert here, that the Eleventh of *February* was the Noted day of *Elizabeth* Wife to *Henry VII.* who was born and died that day. *Weaver*, p. 476. *Brooke* in *Henry VII.* Marriage. *Stow* in *Anno 1466. 1503.*

As also that the Twenty third of *November* was the Observable day of *Francis Duke of Lunenburgh*, who was born on that day, and died upon the same 1549, as says the French Author of the *Journal History*, who adds, upon particular Remark and observable Curiosity ,

*Ipa dies vitam contulit, ipsa necem.  
The same day Life did give,  
And made him cease to Live.*

Sir *Kenelm Digby*, that Renowned Knight, great Linguist, and Magazen of Arts, was born and died on the Eleventh of June, and also fought fortunately at *Scanderoon* the same day. Hear his Epitaph, composed by Mr. *Farrar*, and recited in the afore said Memoirs:

*Under this Stone the Matchless Digby lies,  
Digby the Great, the Valiant, and the Wise:  
This Age's Wonder, for his Noble Parts;  
Skill'd in six Tongues, and Learn'd in all the  
Arts.*

*Born on the day he died, th' Eleventh of June,  
On which he bravely fought at Scanderoon.  
'Tis rare, that one and self-same day should be  
His day of Birth, of Death, of Victory.*

I had a Maternal Uncle, that died the Third of *March* last 1678, which was the Anniversary day of his Birth; and (which is a Truth exceeding strange) many years ago he foretold the day of his Death to be that of his Birth; and he also averred the same but about the Week before his departure. The Third of *March* is the day of *St. Eutropius*; and as to my Uncle it was significative; it turn'd well to him, according to that of *Rev. 14. 13. Blessed are the Dead, &c.* and that of *Ovid Metam. lib. 3.*

————— *Dicique beatus*  
*Ante obitum nemo supremaque funera debet.*

————— *None happy call*  
*Before their Death, and final Funeral.*

The Sixth of *January* was five times auspicious to *Charles Duke of Anjou*. *Ibid.* in the Life of the Earl of *Sunderland*.

The Twentyfourth of *February* was happy to *Charles V.* four times. [*Ibid.*] *Heylyn* speaking of the Temple of *Jerusalem*, hints three of these four; his Birth; his taking of *Francis King of France* Prisoner; his receiving the Imperial Crown at *Bononia*. And so doth also the Journal History before mentioned.

Of the Family of the *Trevours*, Six successive principal Branches have been born the Sixth of *July*. Same Memoirs.

*Sir Humphrey Davenport* was born the Seventh of *July*; and on that day Anniversary his Father and Mother died, within a quarter of an hour one of another. Same Memoirs.

I have seen an old Romish *MSS. Prayer-Book* (and shewed the same to that general Scholar, and great *Astrologer E. Ashmole Esq;*) at the beginning whereof was a *Calendar*, wherein were inserted the Unlucky days of each Month, set out in Verse. I will recite them just as they are, sometimes infringing the Rule of *Grammar*, sometimes of *Prosodia*; a matter, of which the old

Monkish Rhymers were no way scrupulous. It was as ancient as *Henry the Sixth*, or *Edward the Fourth's* time.

January.	<i>Prima dies mensis, &amp; septima truncat ut ensis.</i>
February.	<i>Quarta subit mortem, prosternit tertia fortem.</i>
March.	<i>Primus mandentem, disrumpit quarta bibentem.</i>
April.	<i>Denus &amp; undenus est mortis vulnere plenus.</i>
May.	<i>Tertius occidit, &amp; septimus ora</i> <i>* relidit.</i>
June.	<i>Denus pallescit, quindenus fœdera nescit.</i>
July.	<i>Ter-decimus maculat, Julii denus labefaciat.</i>
August.	<i>Prima necat fortem, prosternit secunda cohortem.</i>
September.	<i>Tertia Septembris, &amp; Denus fert mala membris.</i>
October.	<i>Tertius &amp; denus est sicut mors alienus.</i>
November.	<i>Scorpius est quintus, &amp; tertius è nece cinctus.</i>
December.	<i>Septimus exanguis, virosus denus &amp; anguis.</i>

\* Ex re  
& lædo.

The Tenth Verse is intolerable, and might be mended thus.

*Tertia cum dena sit sicut mors aliena.*

If

If any object and say, *Deni* is only the *Plural*; I excuse my self by that admirable Chronogram upon King *Charles* the Martyr.

*Ter deno, Jani, Luna, Rex (Sole cadente)*  
*Carolus exutus Solio, Sceptroque secure.*

Neither will I have recourse for refuge to that Old Tetraſtich,

*Intrat Avaloniam duodena. Caterva virorum*  
*Flos Arimathie Joſeph, &c.*

because I have even now blamed the liberty of the Ancient Rhymers. He means by *Mors aliena*, ſome ſtrange kind of death; though *aliena* ſignifies ſtrange in quite another ſenſe than there uſed.

I ſhall take particular notice here of the Third of *November*, both becauſe 'tis my own Birth-day, and alſo for that I have obſerved ſome remarkable Accidents to have happened thereupon.

*Constantius* the Emperour, Son of *Conſtantine the Great*, little inferiour to his Father, a worthy Warriour, and good Man, died the Third of *November*: *Ex veteri Calendario penes me.* . .

*Thomas Montacute* Earl of *Salisbury*, that great Man, and Famous Commander under *Henry IV. V. and VI.* died this day, by a Wound of a Cannon-ſhot he received at *Orleanſe*, *E MSS. quodam, & Glovero.*

So alſo Cardinal *Borrhomeo*, famous for his Sanctity of Life, and therefore Canoniz'd

nized (*Heylyn* in his *Præcognita*, says, *He made Milan* memorable, by his Residence there) died 1584. this day, as *Possevinus* in his Life.

Sir *John Perot* (*Stow* corruptly calls him *Parrat*) a Man very remarkable in his Time, Lord Deputy of *Ireland*, Son to *Henry VIII.* and extreemly like him, died in the *Tower*, the Third of *November* 1592. (as *Stow* says) Grief, and the Fatality of this Day killed him. See *Nanton's Fragmenta Regalia*, concerning this Man.

*Stow* in his *Annals*, says, *Anno* 1099, *November* 3. as well in *Scotland* as *England*, the Sea broke in over the Banks of many Rivers, drowning divers Towns, and much People, with an innumerable number of Oxen and Sheep, at which time the Lands in *Kent*, sometimes belonging to Earl *Godwin*, were covered with Sands, and drowned, and to this day are called *Godwins Sands*.

I had an Estate left me in *Kent*, of which between thirty and forty Acres was Marsh-land, very conveniently flanking its Up-land; and in those days this Marsh-land was usually let for Four Nobles an Acre. My Father died 1643. Within a Year and half after his decess, such Charges and Water-scots came upon this Marsh-land, by the influence of the Sea, that it was never worth one Farthing to me, but  
very

very often eat into the Rents of the Upland: So that I often think, this day being my Birth-day, hath the same evil influence upon me, that it had 580 years since upon Earl Godwin, and others concerned in Low Lands.

The Parliament so fatal to *Rome's* concerns here, in *Henry VIII.* time, began the Third of *November* (26 of his Reign); in which the *Pope*, with all his Authority, was clean banished the Realm; he no more to be called otherwise than Bishop of *Rome*; the King to be taken and reputed as Supreme Head of the Church of *England*, having full Authority to reform all Errors, Heresies and Abuses of the same: Also the First-fruits and Tenths of all Spiritual Promotions and Dignities were granted to the King. See *Stow's Annals*, and *Weaver*, page 80.

Not long after which followed the Visitation of Abbies, Priories, and Nunneries; and after that, their final Suppression: This Parliament being the Door or Entrance thereto.

The Third of *November* 1640, began that Parliament so direfully fatal to *England*, in its Peace, its Wealth, its Religion, its Gentry, Nobility, nay, its King. So verifying the former Verse of the *Calendar*.

*Scorpius est quintus, & tertius è nece cinctus.*  
A Killing day to some or other.

The

The Third of *September* was a remarkable day to the English *Attila, Oliver*. 1650, He obtained a memorable Victory at *Dunbar*; another at *Worcester*, 1651. And that day he died, 1658.

The first two Occurrences wonderfully accord to the preceeding Verses.

*Tertia Septembris, & denus fert mala membris.*

Being fatal to the two Members of *Great Britain, Scotland and England*. The third, as happy to them both, as the same day, 1666, was dismal and unhappy to the City of *London*, and consequently to the whole Kingdom, with its immediate preceeding and two succeeding days, viz. the Second, Fourth, and Fifth of *September*.

I come now to the Days of the Week.

*Tuesday (Dies Martis)* was a most remarkable day with *Thomas Becket* Arch-Bp. of *Canterbury*, as *Weaver* 201, observes from *Mar. Paris*: *Mars, Secundum Poetas, Deus Belli nuncupatur. Vita Sancti Thomae (secundum illud Job, Vita hominis militia est super terram) tota fuit contra hostem bellicosa, &c.* The Life of *St. Thomas* (according to that of *Job*, The Life of Man is a Warfare upon Earth) was a continual Conflict against the Enemy. Upon a *Tuesday* he suffered; upon a *Tuesday* he was translated; upon *Tuesday* the Peers of the Land sate against him at *Northampton*; upon *Tuesday* he was Banish-



Banished; upon *Tuesday* the Lord appeared to him at *Pontinnac*, saying, *Thomas, Thomas, My Church shall be glorified in thy Blood*; upon *Tuesday* he returned from Exile; upon *Tuesday* he got the Palm or reward of Martyrdom; upon *Tuesday* 1220, his Venerable Body received the Glory and Renown of Translation, Fifty Years after his Passion. Thus my Author.

*One thing I make bold to gloss upon. His Translation is here mentioned twice. Note, This is no Tautology of the Historian; but the latter Paragraph is a more particular Resitation of the first, viz. reference to the time when he was Translated into the number of Saints and Martyrs: Quando in Divorum numerum relatus, as Camden.*

*Wednesday* is said to have been the fortunate day of *Sixtus Quintus*, that Pope of renowned Merit, that did so great and excellent things in the time of his Government. See *The just weight of the Scarlet Robe*, [pag. 101. his desired Praises.] On a *Wednesday* he was born; on that day he was made Monk; on the same he was made General of his Order; on that also, was he successively created Cardinal, elected Pope, and also Inaugrated. See *Heylyn*, speaking of the Temple of *Jerusalem*.

*Friday* was observed to be very fortunate to the Great Renowned Captain *Gonsalvo*,  
he

he having on that day given the *French* many memorable Defeats.

*Saturday* was a Lucky Day to *Henry VII.* Upon that day he atchieved the Victory upon *Richard III.* being *August 22. 1485.* On that day he entred the City, being *August 29.* [Correct *Stow*, who mistakes the day.] And he himself always acknowledged, he had experienced it Fortunate. See *Bacon* in his Life.

*Thursday* was a fatal day to *Henry VIII.* [as *Stow*, 812.] and so also to his Posterity. He died on *Thursday Jan. 28.* King *Edward VI.* on *Thursday July 6.* Queen *Mary* on *Thursday November 17.* Queen *Elizabeth* on *Thursday March 24.*

*Saturday* (or the *Jewish Sabbath*) was fatal to *Jerusalem Temple*; for on that day 'twas taken by *Pompey*, *Herod* and *Titus*, successively. *Heylyn.*

Hitherto by way of Prologue. And be pleas'd to take notice, as to the Days of the Month, I have taken such care, that all are according to the *Julian* or old Account, used by us here in *England.* [See *Partridges Almanack, Preface to the Reader*] Pope *Gregory XIII.* brought in his New Stile (generally used beyond Sea) *Anno 1585.* in *October*, as asserts the Journal History before recited.

An Old Proverb.

*When Easter falls in our Ladies Lap,  
Then let England beware a Rap.*

*Easter*

*Easter* falls on *March 25.* when the *Sunday* Letter is *G*, and the Golden Number 5. 13, or 16. As in the late Years 1459, 1638, 1649.

1459, King *Henry VI.* was Deposed and Murthered.

1638, The Scottish Troubles began, on which ensued the great Rebellion.

164<sup>8</sup>, King *Charles I.* Murthered.

I think it will not happen so again till the Year 1991.

Now for Epilogue and Remarkable Reflection.

Turning over our Annals, I chanced upon a two-fold Circumstance: I will not say, that none else hath observed the same; but I protest, (*Ita me Deus amet, ut verum loquor*) I do not know of any that have; and therefore must justly claim to be acquitted from the least suspicion of Plagiarism, or plowing with others Heifers.

The First is, of *William the Conquerour.* The Second, of *Edward III.* (I need not say any thing of the Eminency of these two; every one knows what great things they did.) And making reflection upon the Auspicious Birth-day of his Royal Highness the Duke of *TORR*, I adventured upon the following Composure. [I cannot be proud of my Poetry; but I cannot but be glad of my *BON HEUR*, *d'avoir (en lisant) tombe si fortuement sur les evenemens d'un si BON JOUR.* Ad

( 16 )

*Ad Illustrissimum & Celsissimum Principem,  
JACOBUM Ducem EBORACENSEM,  
de Natali suo Auspicatissimo Octobris XIV.  
Anno 1633.*

—————*Deus*

*Anne nefasto te posuit die? Hœr. lib. 2. od. 13.*

*Octobris Decimo quarto Normannus Haraldum  
Dux superavit, & hinc Regia sceptrâ tulit.  
Tertius Edwardus, capto pernîce Caletò,  
(Gallica quo Regna sunt resarata sibi)  
Ire domum tentans, diris turbinibus actus  
In pelago, Vitæ magna pericla subit.  
Octobris Decimo quarto, tamen appulit Oras  
Nativas. (His quàm prosperus ille dies!)  
Natali letare tuo, quàm Maxime Princeps;  
Fausta velut sunt hæc, Omina semper habe.*

*Stow in  
An. 1066.*

*October's Fourteenth gave the Norman Duke  
That Victory, whence he England's Scepter took.  
Third Edward, after he had Calais won,  
(The Mean whereby he France did over-run)  
Returning home, by raging Tempests tost,  
(And near his Life (so fortunes) to have lost)  
Arrived safe on Shore the self same Date.  
Idem in  
An. 1347. (This day to them afforded so fair Fate.)  
Great Duke, rejoyce in this your day of Birth;  
And may such Omens still encrease your Mirth.*

*These Verses I presented in Anno 1672,  
to a most Honourable Peer of the Land,  
and of great Place near his Royal Highness.  
Since*

Since which time, Old *Fabian* coming into my hands, from him I got knowledg, that that advantageous Peace, mentioned by *Stow*, Anno 1360, (concluded between the forementioned King *Edward III.* and the *French King*) was acted upon the Fourteenth of *October*, with grand Solemnity.

The two former Circumstances must needs fall out Providentially: Whether this last of Anno 1360, was designed by *Edward III.* or no, (as remembring his former good hap) may be some question: I am of opinion not.

Where things are under a Mans peculiar Concern, he may fix a time; but here was the *French King* concerned equally with the *English*; and many other great Personages interested. To have tied them up to his own Auspicious Conceit of the Day, had been an unkind Oppression, and would have brought the Judgment of so Wise a Prince into question: We may conclude then, 'twas meerly fortuitous. And therefore to the former Observation concerning this Famous *Edward*, give me leave to add;

*Insuper hoc ipso die (sibi commoda) Grandis  
Rex cum Galligenis, fœdera fecit idem.*

*An advantageous Peace, on day self-same,*

*This mighty Prince did with the Frenchmen  
frame.*

A memorable Peace (foretold by *Nostradamus*) much conducing to the saving of *Christians*

*stian* Blood, was made upon the Fourteenth of *October* 1557. between Pope *Paul* IV. *Henry* II. of *France*, and *Philip* II. of *Spain*. *Noſtredamus* ſays, Theſe great Princes were *frappèz du Ciel*, moved from Heaven to make this Peace. See *Garenciers* Comment on *Noſtredamus*, page 76.

A Lucky day this, not only to the Princes of *England*; but Auspicious to the Welfare of *Europe*. *John Gibbons*, 1678.

Thus far Mr. *John Gibbon*. The Latin Verſes of the Twelve Months quoted by him out of an old Manuscript, I have ſeen in ſeveral Maſs-books: And they are printed in the Kalendar to the Works of Venerable *Bede*. 'Tis to be preſumed, that they were grounded upon experience; But we have no Inſtances left us of the Memorables of thoſe Days.

As for the *Third*, and *Tenth* of *September*, I have here ſet dow ſome Extractions from a little Book call'd *The Hiſtorians Guide, or Britain's Remembrancer*; which was carefully collected by a Club. It begins at the Year 1600, and is continued to 1690. There cannot be found in all the time aforeſaid, the like Inſtances.

*Tertia Septembris, & denus fert mala membris.*

*September* 3. 1641. The Parliament Adjourned to the 20th. of *October* next, and the  
*Iriſh*

*Irish Rebellion* broke out, where were 20000 Persons barbarously Murthered.

September 3. 1643. *Biddisford, Appleford* and *Barnstable* surrendered to the King.

Septemb. 3. 1650. *Dunbar* Fight.

Septemb. 3. 1651. *Worcester* Fight.

Septemb. 3. 1651. *Earl of Darby* defeated at *Preston*.

Septemb. 3. 1654. A Third Parliament at *Westminster*.

Septemb. 3. 1658. *Oliver* Protector died.

Septemb. 3. 1675. The Town of *Norhampton* neer burnt down to the ground by accidental Fire.

Septemb. 3. 1662. *William Lenthall* Speaker of the House of Commons died.

Septemb. 3. 4. 1665. Four Dutch Men of War, two *East-India* Ships, and several Merchantmen taken by the *Earl of Sandwich*, with the loss only of the *Hector*.

Septemb. 2. 1644. The *Earl of Essex* fled to *Plymouth*, and the Army submitted to the King.

Septemb. 2. 1645. The *Scots* raised the Siege from before *Hereford*.

Septemb. 2. 1653. The *Londoners* petition on the Parliament to continue Tythes.

Septemb. 2. 1685. The *Lady Lisle* beheaded at *Winchester* for harbouring *Hicks* a Rebel.

Septemb. 4. 1643. *Exeter* taken by *Prince Maurice*.

Septemb. 4. 1653. General *Blake* buried at *Westminster*.

Septemb. 5. 1652. The *French Fleet* beaten by the *English*.

*Memorables on September the Tenth.*

Septemb. 10. 1643. The *Siège of Gloucester* raised. I remember over that Gate which leads to *Nimphs-field* was this following *Inscription* in *Free-stone*: The Walls are now pulled down.

*Always remember*

*The Tenth of September*

*One thousand six hundred forty three,*

*And give God the Glorie.*

Septemb. 10. 1645. *Bristol* surrendered to the *Parliament*.

Septemb. 10. 1649. *Drogheda* taken as appears by *Cromwell's Letter* to the *Speaker Lenthal*.

Septemb. 10. 1660. Peace with *Spain* proclaimed.

Septemb. 10. 1670. Peace concluded between *England* and *Spain* in *America*, was this day ratified at *Madrid*.

Septemb. 10. 1673. This day his Majesty commanded the *Earl of Ossory* to take the Command of the Fleet at the *Buoy* in the *Nore*, in the absence of *Prince Rupert*.

Septemb. 12. 1679. The King takes from the *Duke of Monmouth* his Commission of General.

Septemb.



*Septemb. 11. 1680.* Mrs. *Celier* tried at the *Old-Bailey*, for Publishing a Book called, *Malice Defeated*, &c. and found Guilty.

*Septemb. 12. 1683.* The Siege of *Vienna* raised (after the Besieged had lost 10000 Men, and the Besiegers 70000) by the King of *Poland*, and the Duke of *Lorrain*.

*May 29. 1630.* King *Charles II.* born.

*May 29. 1660.* Restored.

*May 29. 1672.* The Fleet beaten by the *Dutch*.

*May 29. 1679.* A Rebellion broke out in the West of *Scotland*, where they Proclaimed the Covenant, and put forth a Declaration.

The Emperor *Charles V.* was born on *February 24. 1500.*

He won the Battle of *Pavia*, *February 24. 1525.*

*Clement VII.* Crowned him Emperor, *February 24. 1530.*

*Raphael d' Urbis* [the famous Painter] was born on a *Good Friday*, and died on a *Good Friday*.

At *Feltwell* in *Norfolk* [which lies East and West] a Fire happened to break out at the West end, which the West Wind blew and burned all the Street: On that day Twenty Years, another Fire happened there, which began at the East end; and burned it to the ground again. This I had from a Reverend Divine. *Quere de hoc.*

Colonel *Hugh Grove* of *Wiltshire* was beheaded at *Exeter* [together with Colonel *John Penraddock*] on the Ninth day of *May* 1655. On that very day Three Years, his Son and Heir died at *London* of a Malignant Fever, and about the same hour of the day,

A very good Friend of mine and Old acquaintance was born on the 15th of *November*: his Eldest Son was born on the 15th of *November*, and his Second Son's First Son on the 15th of *November*.

*Day-Fatality of Rome*, Written by *John Pell*, D. D. from whom I had it.

They that called the City of *Rome*, *Urbs Aeterna*, seemed to believe, that *Rome* could never be destroyed. But there have been great numbers of Men, that did verily believe, that it shall have an irrecoverable overthrow. Writers have proceeded so far, as to foretel the time of *Rome's* final Ruine. Some said that *Rome's* Perdition should happen in the Year of Christ 1670. They have now been decryed Nine whole Years: So that few take care to know what Reasons moved them to pitch upon that Number.

A *Lutheran* Historian, Anno 1656 wrote thus: *Finem Jubileorum Ecclesiasticorum omniumque temporum in Scriptura revelatorum, desinere in Annum Christi Millesimum sexcentessimum & septuagesimum, antehac observavit Beatus Gerhardus cum Philippo Nicolao.*

But

But all Men are not of Dr. *Gerhard's* Opinion. Many Men believe, that some of the Prophecies in the Revelation do reach far beyond our times, and that the events of future times will unclasp and unseal a considerable portion of the Apocalypse.

One of the Reasons that recommended the Number of 1670, was because it is the Sum of 410, and 1260.

Historians agree, that in the Year of Christ 410, in the Month of *August* Rome was trampled under foot, and her Heathen Inhabitants were miserably slaughtered by the Victorious Army of *Alaric*, a Christian King of the *Goths*. *Paulus Diaconus* saith, *August* the 24th was the day of King *Alaric's* taking Rome. *Kedrenus* saith, it was *August* the 26th, perhaps the Army first entred the 24th, and the King followed not till two days after.

As for the other Number 1260. It is twice found in the Revelation of St. John Chap. 11. 3. My two witnesses shall Prophecie a thousand two hundred and sixty days. And chap. 12. 6. Should feed the Woman in the Wilderness a thousand two hundred and threescore days. And it is there expressed in another form [42 times 30] chap. 11. 2. The Gentiles shall tread the holy City under foot forty and two Months. chap. 12. 5. Power was given to the Blasphemous Beast to continue forty and two months. chap. 12. 14. The

*woman is nourished in the Wilderness for* [καὶ  
 ἡ καὶ οὐκ αὐτὴ καὶ οὐκ αὐτὴ] *a season and seasons,  
 and half a season.* See *Act. 1. 7.* 360 and 720  
 and 180 are equal to 1260. So it seemsevery  
 καὶ οὐκ αὐτὴ hath 360 days, or twelve Months at  
 thirty days to a Month. No doubt *Daniel* had  
 given occasion to this expression, chap. 7. 25.  
*A time, and times, and the dividing of time.*  
 No Man can ground any distinct reasoning  
 upon such general words. But at the end of  
 the Chapter, he left off his *Chaldean* Tongue,  
 and wrote *Hebrew* in the rest of his Book; and  
 chap. 12. 7. he speaks more distinctly [For  
 a season, seasons, and a half his word [Moyed  
 (מיער) from וער condixit, indixit, con-  
 stituit] is not so large a word, as the other  
*Hebrew* words which we Translate Time.  
 But yet it is not tyed to a just number of  
 days (as 360) but is capable of various in-  
 terpretations in several Prophecies. *Daniel*  
 useth a Plural in both places, and not a Dual  
 [Two times, and two seasons] Nor doth *John*  
 say, *Two seasons*: But by his *Numeral Il-  
 lustration*, he teacheth us to understand him,  
 as if he had said (chap. 12. 14.) *For three  
 seasons and half a season*: I say *Numeral Il-  
 lustration*. For I take it to be no other  
 than an easie example (12 and 24 and 6  
 are 42) to direct the Sons of the Prophets  
 not yet arrived to the skill of dealing with  
 difficult supputations of Numbers not then  
 discoverable. *Ac Revel. 12. 18.* Here is *Wis-  
 dom,*

dom, Let him that hath *Understanding* count the number of the Beast.

By 1260 days almost all the Interpreters understand so many Years, but not a Year of 360 days; because they find no Nation that hath so short a Year. The *Egyptians* had a year of just 365 days; but before St. *John* was born, the *Romans* had forced them to allow 365 $\frac{1}{4}$  as we use now in *England*.

In an enquiry concerning *Rome* it is fit to consider the length of a *Roman* Year. (I may justly say a *Roman* *Moyed*; for no City ever had their Years length and form of a Calender *Determined, Settled, and Commanded* with so much absolute Authority as *Rome* had) *Julius Caesar* by an Edict commanded that Number of 365 $\frac{1}{4}$  to be observed, and therefore it is called a *Julian* year. Three *Julians* and an half have days 1278 $\frac{3}{4}$ ; But *Julian* Years 1278 $\frac{3}{4}$  are 1278 *Julian* Years, and days 126 $\frac{3}{4}$ ; or almost 137 days.

Almost 100 years ago, Pope *Gregory* the XIII. by a Papal Bull introduced a Calendar wherein the Years length is supposed to have days 365 $\frac{27}{400}$ . Then three *Gregorian* Years and an half have days 1278 $\frac{279}{800}$ . But *Gregorian* Years 1278 $\frac{279}{800}$  are 1278 *Julian* Years and days almost 118. Wherefore instead of adding 1260, add 1278, add 137 days to the Year of our Lord 410, *August* 26.  
The

The sum shews the Year of our Lord 1688 *August* 163, that is, Ten days after the end of *December* 1688 Old stile. This is the utmost, or farthest day, beyond which no *Apocalypse* account (reckoning from *Alaric*) can point out a time, for the final Destruction of the City of *Rome*.

Again (instead of adding 1260) add 1278 Years, and days 118 to the Year of our Lord 410 *August* 24. The sum shews the Year of our Lord 1688 *August* 142, that is, Eleven days before the end of *December* 1688 Old stile. This (*December* 20) is the nearest or soonest day that can be gathered by *Apocalyptic* account (reckoning from *Alaric*) to point out the time of *Rome's* final Ruin. But if it happens not before the Eleventh of *January*, Men will make no more reckoning of *Alaric*; but begin a new account from *Attila* in the Year of Christ, 453.

Calculation to a day (when we can do it) may be defended by a great example. *Exod.* 12. 41. at the end of 430 Years, even the self same day, &c. *Jo. Pell.*

*Dr. Pell* told me, that *St. Augustin* writes somewhere, to this purpose, *viz.* That it were to be wished, that some skilful Mathematician would take the pains to examine and consider the Mathematical parts of the Holy Scripture.

## C H A P. II.

*Of Fatalities of Families, and Places.*

THE L. Chancellor *Bacon* says, "As for Essay XIV. of Nobility.  
 " Nobility in particular Persons, It is a  
 " reverend thing to see an Ancient Castle or  
 " Building not in decay ; or to see a fair  
 " Timber Tree sound and perfect ; how  
 " much more to behold an Ancient Noble  
 " Family, which hath stood against the  
 " Waves and Weathers of Time: For new  
 " Nobility is but the Act of Power ; but  
 " Ancient Nobility is the Act of Time.

But *Omnium rerum est vicissitudo* : Families, and Places have their Fatalities, according to that of *Ovid*

*Fors sua cuique loco est*——

This piece of a Verse puts me in mind of Fastorum Lib. IV.  
 several Places in *Wiltshire*, and elsewhere that are, or have been fortunate to their Owners; and *è contrà*.

*Sturton* [the Seat of the Lord *Sturton*] was belonging to this Family before the Conquest. They say, that after the Victory at *Battle*, *William* the Conquerour came in Person into the West, to receive their Rendition ; that the Lord Abbot of *Glastenbury*, and the rest of the Lords and Grandees of the Western parts waited upon

on the Conquerour at *Stourton-house*; where the Family continues to this day.

The Honourable Family of the *Hungerfords* is probably of as great Antiquity as any in the County of *Wilts.* *Hungerford* [the place of the *Barony*] was sold but lately by Sir *Edward Hungerford* Knight of the Bath; as also the Noble and Ancient Seat of *Farleigh-Castle*, about *An. 167.*.. But that *this* Estate should so long continue is not very strange; for it being so vast, 'twas able to make several with-standings against the Shock of Fortune.

The Family of *Gaven* have been long at *Norrington* in the Parish of *Alvideston* in *Wiltsbire*. It was sold by — *Gaven* Esq; to Sir *Wadham Windham* one of the Judges of the Kings Bench about 1665. They continued in this place Four hundred fifty and odd Years. Then also was sold their Estate in *Broad-Chalk*, which they had as long, or perhaps longer. On the South Down of the Farm of *Broad-Chalk* is a little Barrow called *Gaven's Barrow*; [which must be before Ecclesiastical Canons were constituted; for since, Burials are only in Consecrated ground.] King *Edgar* gave the Mannor and Farm of *Broad-Chalk* to the Nunns of *Wilton-Abby*, which is 900 Years ago.

Mr. *Thinne* in his Explanation of the hard words in *Chancer*, writes thus, *Gatwyn*, fol. 23.



fol. 23. p. 1. This *Gawyn* was Sisters Son to *Arthur* the Great, King of the *Britains*, a most famous Man in War, and in all manner of Civility; as in the Acts of the *Britains* we may read. In the Year 1082 in a Province of *Wales* called *Rose* was his Sepulchre found. *Chaucer* in the *Squires Tale*.

This straunge Knight that came thus suddenly  
 All armed, save his head, full royally  
 Saluted the King, and Queen, and Lords all  
 By order as they sitten in the Hall  
 With so high Reberence and Obeisance  
 As well in Speech as in Countenance,  
 That *Gawain* with his old Courtesie,  
 Though he came again out of *Fairie*,  
 He could him not amend of no word.——

*Sir William Batton* of *Tockenham* Baronet [the Father] told me, that his Ancestors had the Lease of *Alton-farm* [400 *l. per Annum*] in *Wilts* (which anciently belonged to *Hyde-Abby juxta Winton*) four Hundred Years. *Sir William's* Lease expired about 1652, and so fell into the hands of the Earl of *Pembroke*.

*Clavel* of——in the Isle of *Purbec* in the County of *Dorset* was in that place before the Conquest, as appears by *Dooms-day Book*, The like is said of *Hamden*, of *Hamden* in *Bucks*: Their Pedigree says, that one of that Family had the Conduct of that County in two Invasions of the *Danes*. Also *Pen* of  
*Pen*

*Pen* in that County was before the Conquest, as by *Dooms-day Book*.

Contrary wise, there are several places unlucky to their Possessors. e. g. *Charter-house* on *Mindip* in *Somersetshire* never pass'd yet, to the Third Generation. The Manor of *Butleigh* near *Glastonbury*, never went, yet, to the Third Generation.

*Bletchington* in *Oxfordshire* continued in the Family of the *Paures*, for about 300 Years: It was alienated by — *Paure* to Sir *John Lenthall* about the Year 1630, who sold it again to Sir *Thomas Coghill* about 1635. He sold it to *William Lewis* Esq; whose Relict made it over to the Duke of *Richmond* and *Lenox*, about the Year 166..., His Grace sold it to *Arthur* Earl of *Anglesea* about 166....

Fatality of Proper Names of Princes. e. g. *Augustus* the first *Roman* Emperor and *Augustulus* the last. *Constantine* the first *Grecian* Emperor and *Constantine* the last. The like is observed of the first and last *Mexican* Experors: And the *Turks* have a Prophecie that the last Emperor will be a *Mahomet*.

*John* hath been an unfortunate Name to Kings. All the Second Kings since the Conquest have been unfortunate.

*London-Derry* was the first Town in *Ireland* that declared for the Parliament against King *Charles* the I. and for the Prince of *Orange* against King *James* the II. It was closely

closely Besieged both times without effect. The Kings Party were once Master of all the Kingdom except *London-Derry* and *Dublin*, and King *James* had all in his power but *London-Derry* and *Iniskilling*. One *Taylor* a Minister was as famous for his Martial feats in the first Siege, as *Walker* in the last.

'Tis certain, that there are some Houses unlucky to their Inhabitants, which the Reverend and Pious Dr. *Nepier* could acknowledge. See *Tobit* chap. 3. v. 8. *That she had been married to seven Husbands, whom Asmodens the evil spirit had killed, before they had lien with her.*

The *Fleece-Tavern* in *Covent-garden* [in *York-street*] was very unfortunate for *Homicides*: there have been several killed, three in my time: It is now (1692) a private House.

A handfom Brick-house on the South side of *Clerken-well* Church-yard hath been so unlucky for at least Forty Years that it was seldom Tenanted; and at last, no body would adventure to take it. Also a handsome House in *Holbourn* that looked toward the Fields; the Tenants of it did not prosper, several, about six.

At the Sign of ——— over against *Northumberland* House near *Chearing-Cross* died the Lady *Baynton* [Eldest Daughter of Sir *John Danvers* of *Dantsey*.] Some years after in the same House died my Lady *Hoby* [her Sister

Sister] of the Small-Pox, and about twenty years after died their Nephew *Henry Danvers Esq*; of the Small-Pox, aged Twenty one, wanting two Weeks. He was Nephew and Heir to the Right Honourable *Henry Danvers Earl of Danby*.

*Edmund Wyld Esq*; hath had more *Deodands* from his Mannour of *Totham* in *Essex*, than from all his Estate besides: Two *Milchiefs* happened in one Ground there.

Disinheriting the Eldest Son is forbid in the Holy Scripture, and Estates disinherited are observed to be unfortunate; of which one might make a large Catalogue. See *Dr. Saunderson's Sermon*—where he discourses of this Subject.

*Periodical Small-Poxes.*

This Account I had from Mr. *The. Ax.*

The *Small-Pox* is usually in all great Towns: But it is observed at *Taunton* in *Somersetshire*, and at *Shirburne* in *Dorsetshire*, that at one of them at every Seventh Year, and at the other at every Ninth Year comes a *Small-Pox*, which the Physitians cannot master, e. g.

Extracted out of the Register-Book.

*Small-pox* in *Shirburn* during the year 1626  
 And during the year 1634  
 From *Michaelmas* 1642 to *Mich.* 1643  
 From *Michaelmas* 1649 to *Mich.* 1650  
 From *Michaelmas* 1657 to *Mich.* 1658  
 In the Year 1667 from *Jan.* to *Sept.* 1667  
 Mr. *Ax* promised me to enquire the Years it happened there after 1670, and 1680; but Death prevented him. *Small-*

<i>Small-Pox</i> in <i>Taunton</i> all the Year	1658	Out of the Register- Book.
Likewise in the Year	1670	
Again in the Year	1677	
Again very mortal in the Year	1684	

Mr. *Ax* also promised me to enquire at *Taunton* the Years it happened there after 1660.

It were to be wished that more such Observations were made in other great Towns.

*Platerus* makes the like Observations in the second Book of his *Practise*, pag. 323. He practised at *Basil* 56 Years, and did observe, that every Tenth Year they died of the Plague there.

See Captain *J. Graunts* Observations of the Bills of Mortality at *London* [indeed, written by Sir *William Petty*, which in a late *Transaction* he confessed] for the *Periodical Plagues* at *London*, which (as I remember) are every Twenty fifth Year.

### C H A P. III.

#### *Of senta, or Portents.*

“**H**OW it comes to pass, I know not; Discourse  
 “but by Ancient and Modern Ex- of *Nich.*  
 “ample it is evident, that no great Accident *Machiavels*  
 “befalls a City or Province, but it is pre- Book I.  
 “saged by Divination, or Prodigy, or chap. LVI.  
 D “Astrolo-

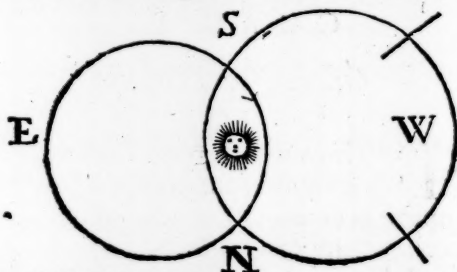
"Astrologie, or some way or other. I shall here set down a few Instances.

A Rainbow appeared about the Sun before the Battel of *Pharsalia*. See *Appian*; and Mr. T. May's V. Book of his Continuation of *Lucan*,

"*Ex Chronico Saxonico, p. 112. Anno*  
 "MCIV. *fuit primus Pentecostes dies Nonis*  
 "Junii, & *die Martis sequente, conjuncti sunt*  
 "quatuor Circuli circa Solem, albi coloris, &  
 "quisque sub alio collocatus, quasi picti essent.  
 "Omnes qui videbant obstupuerunt, propterea  
 "quod nunquam ante tales meminerant. Post  
 "hec facta est Pax inter Comitem Robertum  
 "de Normanniâ, & Robertum de Balafme—

Our Chronicles tell us, that *Anno Secundo Reginæ Mariæ 15 Feb.* two Suns appeared, and a Rainbow reversed: See the Bow turned downwards, and the two ends standing upwards; before the coming in of King *Philip*.

This following Phænomenon was seen at



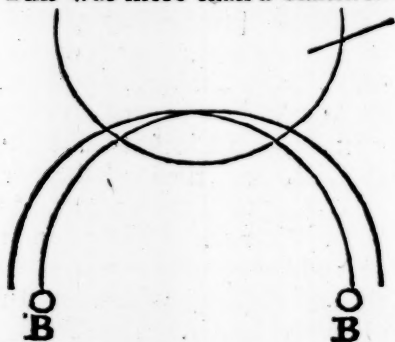
Broad-Chalk in Wiltshire, on the first day  
 of

of *May*, 1647. It continued from about Eleven a Clock [or before] till XII. It was a very clear day; but few did take notice of it, because it was so near the Sunbeams. My Mother happened to espy it, going to see what a Clock it was by an Horizontal Dial; and then all the Servants saw it. Upon the like occasion Mr. *Jo. Sloper* B. D. Vicar there, saw it, and all his Family: and Servants of Sir *George Vaughan* [then of *Falston*] who were Hunting on the Downs, saw it. The Circles were of Rainbow colour; the two Filots, which cross the greater Circle [I presume they were Segments of a Third Circle] were of a pale Colour. The Sun was within the Intersections of the Circles. The next remarkable thing that followed was, that on the Third of *June* following, Cornet *Joyce* carried King *Charles I.* Prisoner from *Holndenby* to the Isle of *Wight*. The Isle of *Wight* lieth directly from *Broad-Chalk*, at the X a Clock point.

See Sir *W. Dugdale's* Hist.

This following Phenomenon was seen in the North side of the Church-yard of *Bishops-Lavington* in *Wiltshire*, about the latter end of *September* 1688, about Three a Clock in the Afternoon.

This was more than a *Semicircle*.



*Horizon.*

B B Two Balls of light. They were about Eleven degrees above the *Horizon* by the Quadrant; observed by Mr. Robert Blea, one of the Earl of *Abingdon's* Gentlemen.

"*Cicero de Natura Deorum Lib. II. Multa praterea Ostentis, multa ex eis admonemur, multisque rebus aliis, quas diuturnus usus ita notavit, ut artem Divinationis efficeret.*—

## C H A P. IV.

### *Omens.*

**B**Efore the Battel at *Philippi* began, two Eagles fought in the Air between the two Armies: Both the Armies stood still and beheld them, and the Army was beaten,



ten, that was under the vanquished Eagle. See *Appian's Hist.* Part. II. Lib. 4. §. 2.

The Silver Cross that was wont to be carried before Cardinal *Wolfey*, fell out of its Socket, and was like to have knock'd one of the Bishop's Brains out. A very little while after, came in a Messenger, and arrested the Cardinal, before he could get out of the House. See *Stow's Chronicle*.

'Tis commonly reported, that before an Heir of the *Cliftons* of *Clifton* in *Nottinghamshire* dies, that a *Sturgeon* is taken in the River *Trent* by that place.

*Thomas Fludd* of *Kent*, Esq; told me, that it is an old Observation, which was pressed earnestly to King *James I.* that he should not remove the Queen of *Scots* Body from *Northamptonshire* where she was beheaded, and interred: For that, it always bodes ill to the Family, when Bodies are removed from their Graves. For some of the Family will die shortly after, as did Prince *Henry*, and, I think Queen, *Anne*.

A little before the Death of *Oliver* Protector, a *Whale* came into the River *Thames* and was taken at *Greenwich*..... foot long. 'Tis said, *Oliver* was troubled at it.

When I was a Freshman at *Oxford* 1642, I was wont to go to *Christ-Church* to see King *Charles I.* at Supper: Where I once heard him say, "That as he was Hawking  
"in *Scotland*, he rode into the Quarry, and

“found the Covey of Partridges falling up-  
 “on the Hawk ; and I do remember this  
 “expression farther, *viz.* and I will swear  
 “upon the Book 'tis true. When I came  
 to my Chamber, I told this Story to my  
 Tutor ; said he, *That Covey was London.*

The Bust of King *Charles I.* carv'd by  
*Barnini*, as it was brought in a Boat upon  
 the *Thames*, a strange Bird [the like where-  
 of the Bargemen had never seen] drop'd a  
 drop of Blood, or Blood-like upon it ; which  
 left a stain not to be wiped off. This Bust  
 was carved from a Picture of Sir *Anthony*  
*Van Dyke's* Drawing ; the Sculptor found  
 great fault with the Fore-head, as most un-  
 fortunate. There was a Seam in the middle  
 of his Fore-head (downwards) which is a  
 very ill sign in Metoposcopie.

Colonel *Sharington Talbot* was at *Notting-*  
*ham*, when King *Charles I.* did set up his  
*Standard* upon the top of the Tower there.  
 He told me, that the first night, the Wind  
 blew it so, that it hung down almost hori-  
 zontal ; which some did take to be an ill  
 Omen.

The day that the Long Parliament began  
 1641, the Scepter fell out of the Figure of  
 King *Charles* in Wood in Sir—*Trenchard's*  
*Hall* at *Wullich* in *Dorset*, as they were at  
 dinner in the Parlour: Justice *Hunt* then  
 dined there.

The Picture of Arch-Bishop *Laud* in his  
 Closet

Closet fell down [the string brake] the day of the sitting of that Parliament. This is mentioned in *Canterbury's Doom* by *W. Prynn*.

The Psalms for the Eleventh Day of the Month are 56, 57, 58, &c. On the 11th. day of one of the Months in the Summer time, the Citizens came tumultuously in great Numbers in Boats and Barges over against *White-hall*, to shew, they would take the Parliaments part. The Psalms afore-said, both for Morning and Evening Service are as Prophecies of the Troubles that did ensue.

When the High-Court of Justice was voted in the Parliament-House, as *Berkenhead* [the Mace-bearer] took up the Mace to carry it before the *Speaker*, the top of the Mace fell off. This was avowed to me by an Eye-witness then in the House.

The Head of King *Charles I's* Staff did fall off at his Tryal; that is commonly known.

The Second Lesson for the 30th. of *January* in the Kalendar before the Common-Prayer, is concerning the Tryal of Christ: which when Bishop *Duppe* read, the King was displeased with him, thinking he had done it of choice: but the Bishop cleared himself by the Kalendar, as is to be seen.

King *Charles II.* was Crowned at the very conjunction of the Sun and *Mercury*; *Mercury* being then in *Corde Solis*. As the King was at Dinner in *Westminster-Hall*, it Thundred

and Lightned extreamly. The Cannons and the Thunder played together.

King *Charles II.* went by long Sea to *Portsmouth*, or *Plymouth*, or both: an extraordinary Storm arose, which carried him almost to *France*. Sir *Jonas Moor* (who was then with his Majesty) gave me this Account, and said, that when they came to *Portsmouth* to refresh themselves, they had not been there above half an Hour, but the Weather was Calm and the Sun shone: His Majesty put to Sea again, and in a little time they had the like Tempestuous Weather as before.

The *Gloucester-Frigot* cast away at the *Lemanore*, and most of the Men in it, the Duke of *York* escaping in a Cock-boat *Anno 1682.* May the fifth, on a Fryday.

When King *James II.* was Crowned [according to the Ancient Custom, the Peers go to the Throne, and kiss the King] the Crown was almost kiss'd off his Head. An Earl did set it right: And as he came from the Abbey to *Westminster-Hall*, the Crown totter'd extreamly.

The Canopy [of Cloath of Gold] carried over King *James II.*s Head by the Wardens of the Cinque Ports, was torn by a puff of Wind as he came to *Westminster-hall*: It hung down very lamentably: I saw it.

The top of his Scepter [*Flower de Lis*] did then fall, which the Earl of *Peterborough* took up.  
Upon

Upon Saint *Mark's* day, after the Coronation of King *James II.* were prepared stately Fire-works on the *Thames*: It happened, that they took fire all together, and it was so dreadful, that several Spectators leap'd into the River, choosing rather to be drown'd than burn'd. In a Yard by the *Thames* was my Lord *Pomys's* Coach and Horses; the Horses were so frightened by the Fire-works, that the Coachman was not able to stop them, but ran away over one who with great difficulty recovered.

When King *James II.* was at *Salisbury*, Anno 1688, the Iron Crown upon the Turret of the Council-house was blown off.

In *February*, *March*, and *April*, two Ravens built their Nests on the Weather-cock of the high Steeple at *Bakwell* in *Darbyshire*.

I did see Mr. *Chr. Love* beheaded on *Tower-hill*, in a delicate clear day: About half an hour after his Head was struck off, the Clouds gathered blacker and blacker: and such terrible Claps of Thunder came, that I never heard greater.

'Tis reported, that the like happened after the Execution of Alderman *Cornish* in *Cheap-side*, Octob. 23. 1685.

Anno 1643, as Major *John Morgan* of *Wells* was marching with the Kings Army into the West, fell sick of a Malignant Fever at *Salisbury*, and was brought dangerously ill to my Father's at *Broad-Chalk*, where  
 he

he was lodged, secretly, in a Garret. There came a *Sparrow* to the Chamber Window, which peck'd the Lead of a certain Pannel only, and only one side of the Lead of the Lozenge, and made one small hole in it. He continued this pecking and biting the Lead, during the whole time of his sickness (which was not less than a Month) when the Major went away the Sparrow desisted: and came thither no more. Two of the Servants that attended the Major, and sober Persons, declared this for a certainty.

Sir *Walter Long's* [of *Dorset* in *Wilts*] Widow did make a solemn promise to him, on his Death-bed, that she would not marry after his Decease. But not long after one Sir — *Fox*, a very Beautiful young Gentleman did win her Love: so that notwithstanding her Promise aforesaid, she married him: She married at *South-wrax-hall*, where the Picture of Sir *Walter* hung over the Parlour door, as it doth now at *Dracot*. As Sir — *Fox* led his Bride by the hand from the Church (which is near to the House) into the Parlour, the string of the Picture brake, and the Picture fell on her shoulder, and crack'd in the fall: [it was painted on wood as the fashion was in those days.] This made her Ladyship reflect on her Promise, and drew some Tears from her Eyes.

See Sir *Walter Raleigh's* History Book IV. chap. 2. §. 7. p... The Dogs of the *French* Army, the night before the Battle of *Novara*, ran all to the *Swisses* Army : the next day the *Swisses* obtained a glorious Victory of the *French*. Sir *Walter Raleigh* affirms it to be certainly true.

The last Battle fought in the North of *Ireland* between the Protestants and the Papists was in *Glinfuly* near *Letterkenny* in the County of *Donegall*. *Veneras* was the Popish Bishop of *Clogher*, and that of the Parliament Army Sir *Charles Coot*. They pitch'd their Tents on each side the River *Suly*. And the Papists constantly persist in it to this very day, that the Night before the Action, a Woman of uncommon stature all in white appearing to the said Bishop, admonished him not to cross the River first to assault the Enemy, but suffer them to do it, whereby he should obtain the Victory. That if the *Irish* took the water first to move towards the *English*, they should be put to a total rout, which came to pass. *Ocahan*, and Sir *Henry O Neal* who were both kill'd there, saw severally the same Apparition, and dissuaded the Bishop from giving the first onset, but could not prevail upon him. In the mean time I find nothing in this Revelation, that any common Soldier might not conclude without extraordinary means.

Near

Near the same place a party of the Protestants had been surpriz'd sleeping by the Popish *Irisb*, were it not for several Wrens that just wakned them by dancing and pecking on the Drums as the Enemy were approaching. For this reason the wild *Irisb* mortally hate these Birds to this day, calling them the Devils Servants, and killing them where ever they catch them; They teach their Children to thrust them full of Thorns: You'll see sometimes on Holidays a whole Parish running like madmen from Hedg to Hedg a Wren-hunting.

*Anno 1679*, After the Discovery of the Popish Plot, the Penal Laws were put in execution against the *Roman Catholicks*: So, that if they did not receive the Sacrament according to the Church of *England* in their Parish Church, they were to be severely proceeded against according to Law: Mr. *Ployden*, to avoid the Penalty, went to his Parish Church at *Lasbam* near *Alton* in *Hampsbire*: when Mr. *Laurence* [the Minister] had put the Chalice into Mr. *Ployden's* hand, the Cup of it (wherein the Wine was) fell off. 'Tis true, It was out of order before; and he had a Tremor in his hand. The Communion was stopt by this accident. This was attested to me by two of the Neighbouring Ministers, as also several Gentlemen of the Neighbourhood.

When



When King *James II.* first entred *Dublin* after his Arrival from *France* 1689, one of the Gentlemen that bore the Mace before him stumbled without any rub in his way, or other visible occasion. The Mace fell out of his hands, and the little Cross upon the Crown thereof stuck fast between two stones in the street. This is very well known all over *Ireland*, and did much trouble King *James* himself with many of his chief Attendants.

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## C H A P. V.

*Dreams.*

—*ὄναρ ἐκ Διὸς ἐστὶ.* Homer *Iliad* A.

**H**E that has a mind to read of Dreams, may peruse *Cicero de Divinatione*, *Hier. Cardani Somniorum Syneſorum* Lib. IV. and *Moldinarius de Infomniis*, &c. I shall here mention but little out of them, my purpose being chiefly to set down some remarkable, and Divine Dreams of some, that I have had the honour to be intimately acquainted with, persons worthy of Belief.

*Cicero de Divinatione* Lib. I. *Hannibalem, Cælius scribit, cùm Columnam auream, quæ esset in fano Junonis Laciniæ, auferre vellet, dubitaret.*

bitaretque utrum ea solida esset, an extrinsecus inaurata, perterebravisse: cumque solidam invenisset, statuissetque tollere, secundum quietem visam esse ei Junonem prædicere, ne id faceret; minitarique, si id fecisset, se curaturam, ut eum quoque oculum, quo bene videret, amitteret: idque ab homine acuto non esse neglectum: itaque ex eo auro, quod exterebratum esset, buculam curasse faciendam, & eam in summa columna collocavisse.

— Cum duo quidam Arcades familiares iter unà facerent, & Megaram venissent, alterum ad cauponem divertisse; ad hospitem alterum. Qui, ut cœnati quiescerent, concubia nocte visum esse in somnis ei qui erat in hospitio, illum alterum orare ut subveniret, quod sibi à caupone interitus pararetur: eum primò perterritum somnio surrexisse: deinde, cùm se collegisset, idque visum pro nihilo habendum esse duxisset, recubuisse: tum ei dormienti eundem illum visum esse rogare, ut quoniam sibi vivo non subvenisset, mortem suam ne inultam esse pateretur: se interfectum in plaustrum à caupone esse coniectum, & supra stercus injectum: petere, ut manè ad portam adesset, priusquam plaustrum ex oppido exiret. Hoc verò somnio commotum manè bubulco præstò ad portam fuisse, quæsisse ex eo, quid esset in plastro: illum perterritum fugisse, mortuum erutum esse, cauponem re patefacta pœnas dedisse. Quid hoc somnio dici divinius potest?

— *Somnium de Simonide, qui cum ignotum quendam projectum mortuum vidisset, eumque humavisset, haberetque in animo navem conscendere, moneri visus est, ne id faceret, ab eo, quem sepultum affecerent : si navigasset eam naufragio esse perituram : itaque Simonidem redisse ; perisse ceteros, qui tum navigassent.*

*Cicero de Divinatione, Lib. II. Somnium Alexandri. Qui, cū Ptolomæus familiaris ejus in prælio telo venenato ictus esset, eoque vulnere summo cum dolore moreretur, Alexander assidens somno est consopitus ; tum secundum quietem visus ei dicitur draco is, quem mater Olympias alebat, radiculam ore ferre, & simul dicere quo illa loci nasceretur (neque is longe ab erat ab eo loco :) ejus autem esse vim tantam, ut Ptolemæum facile sanaret. Cū Alexander experrectus narrasset amicis somnium, emisisse qui illam radiculam quærent. Qua inventa, & Ptolemæus sanatus dicitur, & multi milites, qui erant eodem genere teli vulnerati.*

*Cardanus Somaniorum Synesiorum. Lib. III. Cap. 2. Narrat Plinius 25 Lib. Nat. Hist. vir ab omni superstitione alienissimus, Historiam hujusmodi. “Nuper cujusdam militantis in Pætorio mater vidit in quiete, “ut radicem sylvestris Rosæ (quam cynorrhodon vocant) blanditam sibi aspectu “pridie in fruteto, mitteret filio bibendam : “In Lacetania res gerebatur, Hispaniæ “proxima parte : casuque accidit, ut milite à morfu canis incipiente aquas ex-  
“pavescere*

“pavescere, superveniret epistola orantis ut  
 “parêret religioni: servatusque est ex in-  
 “sperato, & postea quisquis auxilium simi-  
 “le tentavit.

Ibid. Galeni tria Somnia. — *Tertium magis dignum miraculo, cum bis per somnium admonitus ut arteriam secaret qua inter pollicem & indicem est, idque agens liberatus sit à diuturno dolore, quo infestabatur eâ in parte, qua septo transverso jecur jungitur, idque in libri de sectione venæ sine testatus est. Magno certe exemplo, quod tantus vir in medicina eam adhibuerit somnio fidem, ut in seipso periculum vita subierit, in arte propria. Deinde probitatem admiror, ut quò potuerit solertia ingenii sibi inventum ascribere, Deo cui debebatur, reddiderit. Dignus vel hoc solo vir immortalitate nominis, & librorum suorum.*

In his fourth Book, chap. 4. *De exemplis propriis*, he owns the Solution of some difficult Problems in *Algebra* to his Dreams.

*Plinii Nat. Hist. Lib. XXII. cap. 17.*  
 “Vernula charus Pericli Atheniensium Prin-  
 “pi, cùm is in arce templum ædificaret,  
 “repissetque super altitudinem fastigii, &  
 “inde cecidisset, hac herba [*Parthenio*] di-  
 “citur sanatus, monstrata Pericli somnio à  
 “Minerva. Quare Parthenium vocari  
 “cœpta est, assignaturque ei Dæ.

*Augustinus, Cui etiam præter sanctitatem, plena fides adhiberi potest, duo narrat inter reliqua, somnia admiranda. Primum, quod*  
 cum

cum quidam mortuo nuper patre venaretur tanquam de pecunia quam pater illi ex chirographo debuisset, dum incaustus viveret, ex hac causa nocte quadam umbram patris videt, quæ illum admonuit de persolutâ pecuniâ. & ubi chirographum esset repositum. Cum surrexisset, invenit chirographum loco eo quem umbra paterna docuerat, liberatusque est ab injusto petitore.

Alterum adhuc magis mirum.

Præstantius, vir quidam, à Philosopho petierat dubitationem quandam solvi: quod ille pernegavit. Noctē sequente, tametsi vigilaret Præstantius, vidit sibi Philosophum assistere, ac dubitationem solvere, moxque abire. Cùm die sequenti obviam Præstantius eundem habuisset Philosophum, rogat, Cur cùm pridie rogatus noluisset solvere illam questionem, intempesta nocte non rogatus, & venisset ad se & dubitationem aperuisset. Cui Philosophus. Non quidem ego adveni, sed somnians visus sum tibi hoc officium præstare.

The Plague raging in the Army of the Emperor Charles Vth, he Dreamt, that the Decoction of the Root of the Dwarfse-Thistle [a Mountain Plant since called the Caroline-Thistle] would Cure that Disease. See Gerards Herbal, who tells us this.

In Queen Mary's time, there was only one Congregation of Protestants in London, to the number of about 300: One—— was the Deacon to them, and kept the List of their Names: One—— of that Congre-

E

gation

gation did Dream, that a Messenger [Queens Officer] had seized on this Deacon, and taken his List; the Fright of the Dream a-waked him: He fell asleep and dreamt the same perfect Dream again. In the Morning before he went out of his Chamber, the Deacon came to him and told him his Dream, and said, it was a Warning from God; the Deacon slighted his advice as favouring of Superstition; but——was so urgent with him, that he prevail'd with him to deposite the List in some other Hand, which he did that Day. The next Day the Queens Officer attacqued him, and search'd (in vain) for the List, which had it been found, would have brought them all to the Flame. *Fox's Martyrology.*

When Arch-Bishop Abbot's Mother (a poor Clothworker's Wife in *Gilford*) was with Child of him, she did long for a Jack, and she dreamt that if she should Eat a Jack, her Son in her Belly should be a *great Man*. She arose early the next Morning and went with her Pail to the River-side (which runneth by the House, now an Ale-house, the Sign of the 3 *Mariners*) to take up some Water, and in the Water in the Pail she found a good Jack, which she dressed, and eat it all, or very near. Several of the best Inhabitants of *Gilford* were invited (or invited themselves) to the Christning of the Child; it was Bred up a Scholar

Scholar in the Town, and by degrees, came to be Arch-Bishop of *Canterbury*.

In the Life of *Monsieur Peiresk*, Writ by *Gassendes*, it is said, that *Monsieur Peiresk*, who had never been at *London*, did Dream, that he was there, and as he was walking in a great Street there, espied in a Goldsmiths Glafs-Desk, an Antique Coin, he could never meet with (I think an *Otho*.) When he came to *London*, walking in (I think) *Cheapside* he saw such a Shop, and remembered the Countenance of the Goldsmith in his Dream, and found the Coin desir'd, in his Desk. See his Life.

When Doctor *Harvey* (one of the Physicians College in *London*) being a Young Man, went to Travel towards *Padoa*, he went to *Dover* (with several others) and shewed his Pass, as the rest did, to the Governor there. The Governor told him, that he must not go, but he must keep him Prisoner. The Doctor desired to know for what reason? how he had transgressed. Well it was his Will to have it so. The Pacquet-Boat Hoised Sail in the Evening (which was very clear) and the Doctor's Companions in it. There ensued a terrible Storm, and the Pacquet-Boat and all the Passengers were Drown'd: The next day the sad News was brought to *Dover*. The Doctor was unknown to the Governor, but by Name and Face; but the Night before, the Go-

vernor had a perfect Vision in a Dream of Doctor *Harvey*, who came to pass over to *Calais*; and that he had a Warning to stop him. This the Governor told to the Doctor the next day. The Doctor was a pious good Man, and has several times directed this Story to some of my Acquaintance.

My Lady *Seymer* dreamt, that she found a Nest, with Nine Finches in it. And so many Children she had by the Earl of *Winchelsey*, whose name is *Finch*.

The Countess of *Cork* (now *Burlington*) being at *Dublin*, dreamt that her Father (the Earl of *Cumberland*) who was then at *York*, was Dead. He died at that time.

'Tis certain, that several had monitory Dreams of the Conflagration of *London*.

Sir *Christopher Wren*, being at his Father's House Anno. 1651. at *Knahil* in *Wilts*, (a young *Oxford* Scholar) dreamt, that he saw a Fight in a great Market-place, which he knew not; where some were flying, and others pursuing; and among those that fled, he saw a Kinsman of his who went into *Scotland* to the King's Army. They heard in the Country, that the King was come into *England*, but whereabout he was they could not tell. The next Night his Kinsman came to his Father at *Knahill*, and was the first that brought the News of the Fight at *Worcester*.

When



When Sir *Christopher Wren* was at *Paris* about 1671, he was Ill and Feverish, made but little Water, had a pain in his Reins. He sent for a Physitian, who advis'd him to be let Blood, thinking he had a *Pleurisy*: But Bleeding much disagreeing with his Constitution, he would defer it a Day longer: That Night he dreamt, that he was in a place where Palm-Trees grew, (suppose *Egypt*) and that a Woman in a Romantick Habit, reach'd him Dates. The next Day he sent for Dates, which Cured him of the pain in his Reins.

Since, I have learn'd that Dates are an admirable Medicine for the Stone, from old Capt. *Took* of *K.* Take 6 or 10 Dates, dry them in an Oven, pulverize and searce them; take as much as will lie on a 6 d. in a quarter of a Pint of White-wine Fasting; and at Four in the Afternoon: Walk or Ride an Hour after: In a Weeks time it will give ease, and in a Month Cure. If you are at the *Bath*, the *Bath* Water is better than White-wine to take it in.

Sir *John Hoskin's* Lady, when she lay in of her Eldest Son had a Swelling on one side of her Belly the 2d. day when the Milk came, and Obstructions: She dreamt that Syrup of Elderberries and Distill'd water of Woormwood would do her good; and it did so: she found ease in a quarter of an

Hour after she had taken it. I had this Account from her Ladyship's own Mouth.

Captain — *Wingate* told me, that Mr. *Edmund Gunter* of *Gresbam* College did cast his Nativity, when he was about 17, or 18 Years old; by which he did Prognosticate that he should be in danger to lose his Life for Treason. Several Years before the Civil Wars broke out, he had dreamt that he was to be put to Death, before a great Castle, which he had never seen; which made a strong impression in his Memory. In *Anno* 1642, he did oppose the Church Ceremonies, and was chosen a Member of Parliament, then was made a Captain, and was taken Prisoner at *Edge-hill* by Prince *Rupert*, and carried to *Kenelworth* Castle, where he was Tryed by a Council of War, and Condemn'd to Die: But they did better consider of it, and spared his Life; for that he being so considerable a Person, might make an exchange for some of the King's Party: And he was exchanged for the Right Honourable *Montague* Earl of *Lindsey* (Heir of the General). Since the Restauration he was made one of the Commissioners of the Excise-Office in *London*. He did Protest that *Kenelworth* Castle was the very Castle that he saw in his Dream.

Capt. —  
*Wingate*  
was a Pri-  
soner in  
*Oxford*  
after *Edge-*  
*hill* Fight,  
1642.

Sir *Roger L'Estrange* was wont to diversify himself with Cocking in his Father's (Sir *Hammond L'Estrange's*) Park; he dreamt that

that there came to him in such a place of the Park a Servant, who brought him News, that his Father (who had been Sick a good while) was departed. The next day going to his usual Recreation, he was resolv'd for his Dream sake to avoid that way; but his Game led him to it, and in that very place, the Servant came and brought him the Ill News according to his Dream.

Mr. *Edmund Halley* R. S. S. was carried on with a strong Impulse to take a Voyage to *St. Hellens*, to make Observations of the *Southern Constellations*, being then about 24 Years Old. Before he undertook his Voyage, he dream'd that he was at Sea Sailing towards that place, and saw the Prospect of it from the Ship in his Dream, which he declared in the R. Society that it was the perfect Representation of that Island, even as he had it really when he approach'd to it.

A Gentlewoman dream'd that a Pulitess of *Blew-Corans*, would Cure her sore Throat; and it did so: She was a pious Woman, and affirm'd it to be true.

Anno 1690 one in *Ireland* dream'd of a Brother, or near Relation of his, (who lived at *Amesbery* in *Wiltshire*) that he saw him riding on the Downs, and that two Thieves Robb'd him and Murther'd him: The Dream awaked him, he fell asleep again and had the like Dream. He Writ to

his Relation an account of it, and describ'd the Thieves Complexion, Stature and Cloths; and advis'd him to take care of himself. Not long after he had receiv'd this Monitory Letter, he Rode towards Salisbury, and was Robb'd and Murther'd : And the Murtherers were discovered by this Letter, and were Executed : They hang in Chains on the Road to London.

'Twas reveal'd to a King of Scots, that if he drank of the Water of *Muswell*, he should be Cured — After great enquiry, they heard of such a place, not far from *Hornsey* in *Middlesex*. See *Weaver's Funeral Monuments of the Well* : And *Jo. Norden's Description of Middlesex*. Here was afterwards founded a Religious-House for *Austin* Monks : Since it belonged to Sir *Tho. Row* : and in 1677, was pull'd down, and the Materials sold. Anciently the King's of *Scotland* were Feudatory to the King's of *England*, and did their Homage every *Christmas* Day. They had several Lodges belonging to them for their Reception in their Journey; as at *Huntingdon* &c. See *Caxton's Chronicle* concerning this.

The Water of this Spring is drank for some Distempers still.

*Somnium ex Euburneâ portâ.*

Mrs. *Cl.* of *S.* in the County of *S.* had a beloved Daughter, who had been a long time Ill, and received no benefit from her  
Phy.

Physitians. She dream'd that a Friend of hers deceased, told her, that if she gave her Daughter a Drench of Yewgh pounded, that she would recover, she gave her the Drench and it Killed her. Whereupon she grew almost distracted: Her Chamber Maid to Complement her, and mitigate her Grief, said surely that could not Kill her; she would adventure to take the same her self; she did so, and died also. This was about the Year 1670, or 1671. I knew the Family.

A Gentlewoman of my acquaintance dream'd, that if she slept again, the House would be in danger to be Robb'd: She kept awake, and anon Thieves came to break open the House; but were prevented.

Mr. *Winstanly* (Surveyor of the King's Works) hath built a handsome House at *Littlebury* in *Cambridgshire* near *Audely-Inn* where are to be seen several Ingenious Machines; one whereof is thus: A Wooden Slipper finely Carved lieth on the Floor of a Chamber about a Yard and an half within the Door, which the Stranger is to take up (it comes up pretty stiff) and up starts a Skeleton. *J. H. Esq;* had been there: And being at *West-Lavington* with the Earl of *Abbingdon*, dream'd December the 9th, that he was at Mr. *Winstanly's* House, and took up the Slipper, and up rose his Mother in Mourning: And anon the Queen appeared  
in

in Mourning. He told his Dream the next Morning to my Lord, and his Lordship imparted it to me (then there). *Tuesday Dec. 11.* in the Evening, came a Messenger Post from *London* to acquaint Mr. H. that his Mother was dangerously Ill: He went to *London* the next Day: his Mother lived but about 8 Days longer. On *Saturday Dec. 15.* the Queen was taken Ill, which turned to the Small-Pox, of which she died *Decem. 28* about two a Clock in the Morning.

There are Millions of such Dreams too little taken notice of; but they have the truest Dreams, whose IX<sup>th</sup> House is well dignified; which mine is not: But most have some Monitory Dreams. The *Germans* are great Observers of them. It is said, in the Life of *Vavasor Powell*; that he was a great Observer of Dreams, (*P. 17* and *114* of his Life) that he had many Warnings from them; that God had spoken to himself and others by them; for Warning, Instruction, or Reproof: And it is also there averred, that Angels had appear'd to him. See *P. 8.* of his Life.

In Mr. *Walton's* Life of Sir *Hen. Wotton*, there is a Remarkable story of the discovery of stoln Plate in *Oxford* by a Dream which his Father had at *Borton Mulharb* in *Kent*. See in *Ath. et Fasti Oxon.* Vol. 1. *P. 351.*

## C H A P. VI.

*Apparitions.*

**C***ynthia* [*Propertius's* Mistress] did appear to him after her death with the Beril-Ring on her Finger. See *Propertius Eleg.*——

*St. Augustin* [in ——] affirms, that he did once see a Satyr or Demon.

The Antiquities of *Oxford* tell us, that *St. Edmund* Arch-Bishop of *Canterbury* did sometimes converse with an Angel, [or Nymph] at a Spring without *St. Clements* Parish near *Oxford*: as *Numa Pompilius* did with the Nymph *Egeria*. This Well was stopped up since *Oxford* was a Garrison.

*Charles* the Simple, King of *France*, as he was hunting in a Forest, and lost his Company, was frightened to simplicity by an Apparition.

*Philip Melancthon*, writes, that the Apparition of a Venerable Person came to him in his Study, and bade him to warn his Friend *Gryneus* to depart from him as soon as he could, or else the Inquisitors would seize on him: which monitory Dream saved *Gryneus* life.

*Mr. Fiennes Morison* in his Travels, saith, that when he was at *Prague*, the Apparition  
of

of his Father came to him; and at that very time his Father died.

See the Life of *John Donn D. D.* Dean of *St. Paul's* writ by *Mr. Isaac Walton*, where it is affirmed, that the Dean did see the Apparition of his Wife.

*Henry IV* King of *France*, not long before he was stabbed by *Ravellac*, as he was hunting in the Forest (I think of *Fontain Bleau*) met in a Thicket the *Gros Veneur*, who said to him, *Demandez vous?* [ or *Entendez vous?* ] he could not tell whether of the two.

There is a Tradition (which I have heard from Persons of Honour) that as the Protector *Seymor* and his Duchess were walking in the Gallery at *Sheen* [in *Surrey*] both of them did see a Hand with a bloody Sword come out of the Wall. He was afterwards beheaded.

*Mr. Caius Burroughs* was one of the most beautiful Men in *England*, and very Valiant, but very proud and blood-thirsty: There was then in *London* a very Beautiful *Italian* Lady, who fell so extreemly in Love with him, that she did let him enjoy her, which she had never let any Man do before: Wherefore, said she, I shall request this favour of you, never to tell any one of it. The Gentlewoman died: and afterwards in a Tavern in *London* he spake of it: and there going to make water, the Ghost of the



the Gentlewoman did appear to him. He was afterwards troubled with the Apparition of her, even sometimes in company when he was drinking; but he only perceived it: Before she did appear he did find a kind of Chilnefs upon his Spirits; she did appear to him in the Morning before he was killed in a Duel. This account I have from an intimate Friend of mine, who was an acquaintance of his.

Anno 1647, the Lord *Mohun's* Son and Heir (a gallant Gentleman, Valiant, and a great Master of Fencing and Horsemanship) had a Quarrel with Prince *Griffin*; there was a Challenge, and they were to Fight on Horse-back in *Chelsey-fields* in the Morning: Mr. *Mohun* went accordingly to meet him; but about *Ebery-Farm* he was met by some who quarrell'd with him and Pistol'd him; it was believed, by the Order of Prince *Griffin*; for he was sure, that Mr. *Mohun* being so much the better Horseman &c. would have Killed him, had they Fought. In *James-street* in *Covent-Garden* did then Lodge a Gentlewoman a Handsome Woman but Common, who was Mr. *Mohun's* Sweet-heart. Mr. *Mohun* was Murthered about Ten a clock in the Morning; and at that very time, his Mistress being in Bed, saw Mr. *Mohun* come to her Bed-side, drew the Curtain, looked upon her and went away: She called after him  
but

but no answer : She knock'd for her Maid, ask'd her for Mr. *Mohun* ; she said, she did not see him, and had the Key of her Chamber door in her Pocket. This Account my Friend aforesaid, had from the Gentlewomans own Mouth, and her Maids.

A parallel Story to this, is, that Mr. *Brown*, (Brother-in-law to the Lord *Conningsby*) discovered his being Murthered to several. His Phantome appear'd to his Sister and her Maid in *Fleet-street* about the time he was Killed in *Herefordshire*, which was about a Year since, 1693.

Sir *Walter Long* of *Draycot* (Grandfather of Sir *James Long*) had two Wives ; the first a Daughter of Sir — *Packinton* in *Worcestershire* ; by whom he had a Son : His second Wife was a Daughter of Sir *John Thinne* of *Longleat* ; by whom he had several Sons and Daughters. The second Wife did use much Artifice to render the Son by the first Wife (who had not much Promethean Fire) Odious to his Father ; she would get her Acquaintance to make him Drunk ; and then expose him in that Condition to his Father ; in fine she never left off her attempts, till she had got Sir *Walter* to disinherite him. She laid the Scene for the doing this, at *Bath* at the Assizes, where was her Brother Sir *Egrimond Thinne* an Eminent Serjeant at Law, who drew the Writing ; and his Clerk was to sit up all Night

Night to Engross it; as he was Writing, he perceived a shadow on the Parchment, from the Candle; he look'd up, and there appear'd a Hand, which immediately vanish'd; he was startled at it, but thought it might be only his Fancy, being sleepy; so he Writ on; by and by a fine White-hand interposed between the Writing and the Candle (he could discern it was a Womans Hand) but vanish'd as before; I have forgot it appeared a Third time. But with that, the Clerk threw down his Pen, and would Engross no more, but goes and tells his Master of it, and absolutely refused to do it. But it was done by some body, and Sir *Walter Long* was prevailed with to Seal and Sign it. He lived not long after; and his Body did not go quiet to the Grave, it being Arrested at the Church-porch by the Trustees of the first Lady. The Heir's Relations took his part, and Commenc'd a Suit against Sir *Walter* (the second Son) and compell'd him to accept of a Moiety of the Estate; so the Eldest Son kept *South-Wrancheſter*, and Sir *Walter* the second Son *Dracot Cernes, &c.* This was about the middle of the Reign of King *James* the First.

I muſt not forget an Apparition in my Country, which appear'd ſeveral times to Doctor *Turberville's* Siſter, at *Salisbury*; which is much talk'd of. One Marry'd a ſecond Wife, and contrary to the Agreement

ment

ment and Settlement at the first Wife's Marriage, did wrong the Children by the first Venter. The Settlement was hid behind a Wainscot in the Chamber where the Doctor's Sister did lie: And the Apparition of the first Wife did discover it to her. By which means Right was done to the first Wife's Children. The Apparition told her that she Wandred in the Air, and was now going to God. Dr. *Turberville* (Oculist) did affirm this to be true. See Mr. *Glanvill's Sadducismus Triumphatus*.

One Mr. *Towes* who had been School-fellow with Sir *George Villers*, the Father of the first Duke of *Buckingham*, (and was his Friend and Neighbour) as he lay in his Bed awake, (and it was Day-light,) came into his Chamber the Phantome of his dear Friend Sir *George Villers*: Said Mr. *Towes* to him, Why, you are Dead, what make you here? Said the Knight, I am Dead, but cannot rest in peace for the Wickedness and Abomination of my Son *George* at Court. I do appear to you, to tell him of it, and to advise and dehort him from his Evil ways. Said Mr. *Tows*, the Duke will not believe me, but will say, that I am Mad, or Doat. Said Sir *George*, Go to him from me, and tell him by such a Token [some Mole] that he had in some secret place, which none but himself knew of. Accordingly Mr. *Towes* went to the Duke, who Laugh'd at his Message.

sage. At his return home, the Phantome appeared again; and told him, that the Duke would be Stab'd (he drew out a Dagger) a quarter of a Year after: And you shall out-live him half a Year; and the Warning that you shall have of your Death will be, That your Nose will fall a-bleeding: All which accordingly fell out so. This Account I have had (in the main) from two, or three; but Sir *William Dugdale* affirms what I have here taken from him to be true, and that the Apparition told him of several things to come, which proved true, e. g. of a Prisoner in the *Tower*, that should be honourably delivered. This Mr. *Towes* had so often the Ghost of his old Friend appear to him, that it was not at all terrible to him. He was Surveyor of the Works at *Windsor* (by the favour of the Duke:) Being then sitting in the Hall, he cried out, The Duke of *Buckingham* is stabb'd: He was stabb'd that very moment.

This Relation Sir *William Dugdale* had from Mr. *Pine*, (Neighbour to Mr. *Towes* without *Bishop-gate*) they were both great lovers of Musick, and sworn Brothers. Mr. *William Lilly* Astrologer, did Print this Story false, which made Sir *Edmund Wyndam* (who Married Mr. *Pines* Daughter) give to Sir *George Hollis* this true Account contrary to Mr. *Lilly*.

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Mr.

Mr. *Thomas Elyot*, Groom of the Bed-Chamber, Married Sir *Edmund Wyndham's* Daughter, and had the Roll (of near a Quire of Paper) of the Conferences of the Apparition and Mr. *Towes*. Mr. *Elyot* was wont to say, that Mr. *Towes* was (not a Bigot, or did trouble himself much about a Religion, but was) a Man of great Morals.

Sir *William Dugdale* did farther inform me that Major General *Middleton* (since Lord) went into the *Highlands* of Scotland, to endeavour to make a Party for King *Charles* the First. An Old Gentleman (that was second-sighted) came and told him that his endeavour was good; but he would be unsuccessful, and moreover, *That they would put the King to Death: and that several other Attempts would be made, but all in vain: But that his Son would come in, but not Reign; but at last would be Restored.* This Lord *Middleton* had a great Friendship with the Laird *Bocconi*, and they had made an Agreement, That the first of them that Died, should appear to the other in extremity. The Lord *Middleton* was taken Prisoner at *Worcester* Fight, and was Prisoner in the Tower of *London* under Three Locks. Lying in his Bed pensive, *Bocconi* appeared to him; my Lord *Middleton* asked him if he were dead or alive? he said, Dead, and that he was a Ghost; and told him, that  
with-

within Three Days he should escape, and he did so, in his Wives Cloaths. When he had done his Message, he gave a Frisk, and said,

*Givenni givanni 'tis very strange,  
In the World to see so sudden a Change.*

And then gathered up and vanished. This Account Sir *William Dugdale* had from the Bishop of *Edenborough*. And this, and the former Account he hath Writ in a Book of Miscellanies, which I have seen, [and is now repositied (with other Books of his) in the *Musaeum* at *Oxford*.]

Anno. 1670, not far from *Cyrencester*, was an Apparition: Being demanded, whether a good Spirit, or a bad? returned no answer, but disappeared with a curious Perfume and most melodious Twang. Mr. *W. Lilly* believes it was a Farie.

So *Propertius* —

*Omnia finieret ; tennes secessit in auras :  
Mansit odor ; posses scire fuisse Deam.*

The Learned *Hen. Jacob*, Fellow of *Merton* College in *Oxford*, died at Dr. *Jacob's* M. D. House in *Canterbury*. About a Week after his Death, the Doctor being in Bed and awake, and the Moon shining bright, saw his Cousin *Henry* standing by his Bed, in his Shirt, with a white Cap on his Head, and his Beard Mustaches turning up, as when he was alive. The Doctor pinched himself and was sure he was awaked : He turned to the other side,

from him; and after some time took courage to turn the other way again towards him; and *Henry Jacob* stood there still, he should have spoken to him, but he did not; for which he has been ever since sorry. About half an Hour after, he vanished. Not long after this, the Cook Maid, going to the Wood-pile to fetch Wood to dress Supper, saw him standing in his shirt upon the Wood-pile. This Account I had in a Letter from *Dr. Jacob* 1673, relating to his Life, for *Mr. Anthony Word*; which is now in his Hands.

See the whole Story in *Arch. & Palli Oxon.* Part. 2. p. 91. This very Story *Dr. Jacob* told me himself being then at my *Ld. Teynhams* in *Kent*, where he was then Physitian to my Eldest Son; whom he recovered from a Fever.

When *Henry Jacob* died, he would fain have spoken to the Doctor but could not, his Tongue faltered. 'Tis imagin'd, he would have told Doctor *Jacob*, with what Person he had deposited his Manuscripts of his own Writing: (they were all the Riches he had) 'tis suspect'd that one had them and Printed them under his own Name. — See there in the said *Athenæ* Vol. or Part 2. P. 90.

*Mr. T. M.* an old Acquaintance of mine hath assured me, that about a quarter of a Year after his first Wives death, as he lay in Bed awake with his little Grand-child, his Wife opened the Closet-door, and came into the Chamber to the Bed-side, and looked upon him, and stooped down and Kissed him; her Lips were warm, he fancied they would have been cold. He was about to have



have embraced her, but was afraid it might have done him hurt. When she went from him, he asked her when he should see her again? she turned about and smil'd, but said nothing. The Closet-door striked, as it uses to do, both at her coming in and going out. He had every Night a great Coal-fire in his Chamber, which gave a light as clear almost as a Candle. (He was Hypochondrical.) He Marry'd two Wives since; the later end of his Life was uneasie.

*Anno. 165.... At—*in the *Moorlands* in *Staffordshire*, lived a poor Old Man, who had been a long time Lame. One *Sunday* in the Afternoon he being alone, one knock'd at his Door: He bade him open it, and come in. The Stranger desir'd a Cup of Beer: The Lame Man desir'd him to take a Dish and draw some, for he was not able to do it himself. The Stranger ask'd the poor Old Man, how long he had been Ill? The poor Man told him. Said the Stranger I can Cure you. Take two or Three Balm-leaves steep'd in your Beer for a Fortnight, or three Weeks, and you will be restor'd to your Health: But Constantly and Zealously serve God. The poor Man did so, and became perfectly well. This Stranger was in a Purple shag-gown, such as was not seen or known in those parts: And no body in the street (after Even-song) did see any one in such a colour'd Habit. *Dr. Gilbert Sheldon*, (since

Arch-bishop of Canterbury) was then in the Moorlands, and justified the truth of this, to Elias Ashmole Esq; from whom I had this Account: And he hath inserted it in some of his Memoirs, which are in the *Museum* at Oxford.

Mr. Jo Lydill of Trin. College Soc. Oxon.  
March 11 1649, 50. Attests the ensuing Relation, in a Letter to Mr. Aubrey, thus,

Mr. Aubrey,

**C**Oncerning that which happen'd at Woodstock, I was told by Mr. W. Haws (who now lives with Sir William Fleetwood in the Park) That the Committee which sate in the Mannor-hause, for Selling the King's Lands, were frighted by strange Apparitions; and that the Four Surveyors which were sent to Measure the Park, and Lodged themselves with some other Companions in the Mannor, were pelted out of their Chambers by Stones thrown in at the Windows (but from what Hands the Stones came they could not see) that their Candles were continually put out, as fast as they lighted them; and that one with his Sword drawn to defend a Candle, was with his own Scabbard in the mean time well Cudgell'd; so that for the blow, or for fear, he fell Sick, and the others forc'd to remove; some of them to Sir William Fleetwood's House, and the rest to some other places.

places. But concerning the cutting of the Oak,  
in particular I have nothing.

Your Friend,  
to be commanded to my power,  
John Lydall.

One *Lambert* a Gun-Smith at *Hereford*,  
was at *Carmarthen*, to mend and put in order the Ammunition of that County before the first Expedition to *Scotland*, which was 1639. He was then a Young Man, and walking on the Sand by the Sea-side, a Man comes to him (he did verily believe it was a Man) and ask'd him, if he knew *Hereford*? Yes, quoth he, I am a *Hereford* Man. Do you know it well, quoth the other? Perfectly well, quoth *Lambert*. "That City  
"shall be *begirt* [he told me he did not  
"know what the word *begirt* meant then]  
"by a Foreign Nation, that will come  
"and pitch their Camp in the *Hay-wood*,  
"and they shall batter such a Gate,  
"which they did, (I have forgot the name  
"of it) and shall go away, and not take it.  
The *Scots* came in 1645, and Encamp'd  
before *Hereford* in the *Hay-wood*, and  
Storm'd the — Gate, and raised the  
Siege. *Lambert* did well remember this  
Discourse, but did not heed it till they  
came to the *Hay-wood*: Many of the City  
had heard of this story, but when the —  
Gate was Storm'd, *Lambert* went to all the

Guards of the Town, and encouraged them with more than ordinary Confidence: And, contrary to all humane expectation, when the Besieg'd had no hope of Relief, the Scots raised the Siege, *Sept. 2. 1645*, and went back into *Scotland, re infecta*. I knew this *Lambert*, and took this Account from his own Mouth; he is a modest poor Man, of a very Innocent Life, lives Poor, and cares not to be Rich.

— A Minister, who lived by Sir *John Warre* in *Somersetshire* about 1665, walking over the Park to give Sir *John* a Visit, was rencountred by a Venerable Old Man, who said to him, “Prepare your self for such a Day (which was about three Days after) You shall die. The Minister told Sir *John Warre* and my Lady this Story, who heeded it not: On the Morning fore-warn'd Sir *John* calls upon the Parson early to Ride a Hunting, and to Laugh at his prediction: His Maid went up to call him and found him stark Dead. This from my Lady *Katharine Henley*, who had it from my Lady *Warre*. But Dr. *Burnet* in the Life of the Earl of *Rocheſter*, makes it a Dream.

This put me in mind of a Story in the Legend, &c. of King *Edward* the Confessor being forewarned of his Death by a Pilgrim, to whom St. *John* the Evangelist reveal'd it: for which the King gave the Pilgrim a rich Ring

Ring from off his Finger : And the event answered. The Story is well Painted in Glass, in a Window of the *South* Isle of *Westminster-Abbey* (the next Window from that over the Door that opens into the *West* walk of the Cloyster) it is the best Window in the Church: Underneath the Two Figures, *viz.* of the King and the Pilgrim are these following Verses, *Viz.*

“ *Rex cui nil aliud præsto fuit, accipe, dixit,*

“ *Annulum, & ex digito detrahit ille suo.*

“ ——— *Evangelista* ——— *villa Johannis.*

“ ——— *gratia petit.*

The Verses under the Pilgrim are not legible. This story is in *Caxtons Chronicle*.

Dr. ——— *Twiss* Minister of the New Church at *Westminster* told me that his Father [Dr. *Twiss* Prolocutor of the Assembly of Divines, and Author of *Vindiciæ*] when he was a School-boy at *Winchester*, saw the *Phantôme* of a Schoolfellow of his deceased [a Rakehell] who said to him, *I am damned.* This was the occasion of Dr. *Twiss* [the Fathers] Conversion, who had been before that time (as he told his Son) a very wicked Boy, [He was Hypochondriacal]. There is a story like this, of the Conversion of St. *Bruno*, by an Apparition: Upon which he became mighty devout, and founded the Order of the *Carthusians*.

*John Evelyn* Esq; R. S. S. shewed us at  
the

the *Royal-Society*, a Note under Mr. *Smyth's* Hand [the Curate of *Deptsford*] that in *November* 1679, as he was in bed sick of an Ague, came to him the Vision of a Master of Arts, with a white Wand in his Hand : And told him, that, if he did lie on his back three Hours, *viz.* from ten to one, that he should be rid of his Ague. He lay a good while on his back ; but at last being weary he turned, and immediately the Ague attacked him afterwards, he strictly followed the Direction, and was perfectly cured. He was awake, and it was in the day-time.

This puts me in mind of a Dream of old *Farmer Good*, a Neighbour of mine at *Broad-Chalk*, who being ill, dreamt that he met with an old Friend of his (long since deceased) by *Knighton-Asbes* (in that Parish) who told him that if he rose out of his Bed, that he would die. He awaked and rose to make Water, and was immediately seized with a shivering Fit, and died of an Ague, aged, 84.

The Lady Viscountess *Maidston* told me, she saw (as it were) a Fly of Fire, fly round about her in the dark, half an hour before her Lord died : He was killed at Sea : and the like before her Mother in Law [the Countess of *Winchelsea*] died, [She was then with Child.]

A Dutch-Prisoner at *Wood-bridge* in *Sus-folk*,

folk, in the Reign of *Charles II.* could discern Spirits; but others that stood by could not. The Bell tolled for a Man newly deceased. The Prisoner saw his *Phantôme*, and did describe him to the Parson of the Parish, who was with him; exactly agreeing with the Man for whom the Bell tolled. Says the Prisoner, now he is coming near to you, and now he is between you and the Wall, the Parson was resolved to try it, and went to take the Wall of him, and was thrown down; but could see nothing. This story is credibly told by several Persons of Belief.

*Dr. Hooke*  
the Parson  
of the Parish, has  
often told  
this Story;  
of which  
I know  
many  
more Particulars.

*Vavasor Powell* saw several Apparitions. See page 8. of his *Life*.

There is a very remarkable story of an Apparition, which *Martin Luther* did see. Mentioned in his *Commensalia*, or Table-talk, which see.

Those that are delirious in high Fevers, see [waking] Men and things that are not there. I knew one *Mr. M. L.* that took *Opium*, and he did see (being awake) Men and things that were not present (or perhaps) not in being. Those whose Spleens are ill-affected have the like Phantasies. The Power of Imagination is Wonderful.

*De seipso duplicato.*

*Cardanus. Synes. Somniorum. Lib. 11. Cap. 12. In somniis mortis est signum, quia duo fiunt, cum anima separatur à corpore. Est et signum morbi in ipsis aegrotantibus, nec tum aliud quicquam significat.*

As concerning Apparitions of a Man's own self, there are sundry Instances, some whereof I shall here set down.

See Mr.  
Baxters  
last Book.

The Countess of *Thanet* (Earl John's Lady) saw as she was in Bed with her Lord in *London*, her Daughter my Lady *Hatton*, who was then in *Northamptonshire* at *Horton Kirby*, the Candle was burning in her Chamber. Since viz. Anno. 167 ... this Lady *Hatton* was Blown up with Gun-powder set on Fire by Lightning, in the Castle at *Garnsey*, where her Lord was Governor.

The Beautiful Lady *Diana Rich*, Daughter of the Earl of *Holland*, as she was walking in her Father's Garden at *Kensington*, to take the fresh Air before Dinner, about Eleven a Clock, being then very well, met with her own Apparition, Habit and every thing, as in a Looking glass. About a Month after she died of the Small-pox. And 'tis said, that her Sister the Lady *Isabella* (*Thinne*) saw the like of her self also before she died. This Account I had from a Person of Honour.

Mrs. *E. W.* Daughter of Sir *W. W.* affirms that Mrs. *J.* (her Father's Sister) saw her



her self (*i. e.*) her Phantome half a Year before she died, for a quater of an Hour together. She said further that her Aunt was sickly Fourteen Years before she died, and that she walked Living, (*i. e.*) her Apparition, and that she was seen by several at the same time. The like is reported of others.

Mr. *Trebern* B. D. (Chaplain to Sir *Orlando Bridgman* Lord Keeper) a Learned and sober Person, was the Son of a Shoe-maker in *Hereford*: One Night as he lay in Bed, the Moon shining very bright, he saw the Phantome of one of the Apprentices sitting in a Chair in his red Waistcoat, and Headband about his Head, and Strap upon his Knee; which Apprentice was really a dead and asleep with another Fellow-apprentice in the same Chamber, and saw him. The Fellow was Living 1671. Another time, as he was in Bed he saw a Basket come sailing in the Air along by the Valence of his Bed; I think he said there was Fruit in the Basket: It was a Phantome. From himself.

When Sir *Richard Nepier* M. D. of *London*, was upon the Road, coming from *Bedfordshire*, the Chamberlain of the Inn, shewed him his Chamber; the Doctor saw a dead Man lying upon the Bed: He look'd more wistly, and saw it was himself: He was then well enough in Health. He goes forward in his Journey ——— to Mr. *Stewart's*

*ward's* in *Berkshire*, and there died. This Account I have in a Letter from *Elias Ashmole* Esquire. They were intimate Friends.

*Pliny's Natural Hist.*  
Lib. VII.  
Chap. II.

"In the Deserts of *Africk*, you shall meet oftentimes with Fairies appearing in the shape of Men and Women: But they vanish quite away like phantastical Delusions.

I Captain *Henry Bell* do hereby declare both to the present Age and also to Posterity, that being employed beyond the Seas in *State-affairs* divers Years together, both by King *James*, and also by the late King *Charles* in *Germany*. I did hear and understand in all places great Bewailing and Lamentation made, by reason of destroying and burning of above *Fourscore Thousand* of *Martin Luther's* Books: Entitled, *His last Divine Discourses*.

Upon which Divine Work or *Discourses* the Reformation, begun before in *Germany*, was wonderfully promoted and spread in other Countrys.

But afterward it so fell out, that the Pope then living, *viz. Gregory XIII.* understanding what great hurt and prejudice he, and his Religion had already received by reason of the said *Luther's* Discourses, and also fearing that the same might bring further contempt and mischief upon himself and his Church, he therefore to prevent the same, did fiercely stir up and instigate

instigate the Emperor then in being, *viz.* *Rodolphus III.* to make an Edict through the whole Empire, that all the foresaid Printed Books should be burned, and also that it should be *Death* for any Person to have or keep a Copy thereof, but to burn the same: Which *Edict* was speedily put in Execution accordingly; insomuch that not one of all the said Printed Books, nor any one Copy of the same, could be found out, or heard of in any place.

Yet it pleased God, that in *Anno 1626*, a *German Gentleman* named *Casparus Van Sparr*, with whom in my stay in *Germany* about *King James's* business I became familiarly known and acquainted, having occasion to build upon an old Foundation of a House, wherein his Grand-father dwelt at that time, when the said *Edict* was Published in *Germany*, for the Burning of the said Books, and digging deep into the ground under the said old Foundation, one of the said Original Printed Books was there happily found, lying in a deep obscure hole, being wrapped in a strong Linnen Cloth, which was waxed all over with Bees-wax within and without: whereby the said Book was preserved fair without any blemish.

And at the same time *Ferdinandus II.* being Emperor of *Germany*, who was a severe Enemy and Persecutor of the Protestant  
Reli-

Religion, the foresaid Gentleman, and Grand-child to him that had hidden the said Book in that obscure hole, fearing that if the said Emperor should get knowledge that one of the said Books were yet forthcoming, and in his custody, whereby not only himself might be brought into trouble, but also the Book be in danger to be destroy'd, as all the rest were long before ; and also calling to mind that I had the high Dutch Tongue very perfect, did send the said Original Book over hither into *England* unto me: Related to me the passages of the preserving and finding the said Book ; and earnestly moved me in his Letter, to Translate the said Book into *English*.

Whereupon I took the said Book before me, and many times began to Translate the same, but always I was hindred therein, being called upon about other Business; in so much that by no possible means I could remain by that work. Then about six Weeks after I had receiv'd the said Book, it fell out, that being in Bed with my Wife, one Night between Twelve and one of the Clock, she being asleep, but my self yet awake, there appear'd unto me an Ancient Man, standing at my Bed-side array'd all in White, having a long and broad white Beard, hanging down to his Girdle steed, who taking me by the right Ear, spake these words following unto me ; *Sirrah, Will not you take time to*  
*Translate*

*Translate that Book which is sent unto you out of Germany? I will provide for you both place and time to do it: And then he Vanish'd away out of my sight.*

Whereupon being much affrighted, I fell into an extream Sweat, insomuch that my Wife awaking, and finding me all over wet, she ask'd me what I ailed? I told her what I had seen and heard; but I never did heed or regard Visions nor Dreams. And so the same fell soon out of my mind.

Then about a Fortnight after I had seen the Vision, on a *Sunday* I went to *Whitehall* to hear the Sermon, after which ended, I return'd to my Lodging which was then in *Kingstreet* at *Westminster*, and sitting down to Dinner with my Wife, two Messengers were sent from the Council-board with a Warrant to carry me to the Keeper of the *Gate-house* at *Westminster*, there to be safely kept, until further Order from the Lords of the Council; which was done without shewing any Cause \* at all, wherefore I was Committed; upon which said Warrant I was kept there Ten whole Years close Prisoner; where I spent Five Years thereof about Translating of the said Book: Insomuch as I found the words very true which the Old

freed from his clamours clapt him up into Prison.

\* Whatsoever was pretended, yet the true cause of the Captains Commitment was, because he was urgent with the *Ld. Treasurer* for his Arrears: which amounting to a great Summ, he was not willing to pay, and to be

Man in the aforeſaid Viſion ſaid unto me, *I will ſhortly provide you both place and time to Tranſlate it.*

Then after I had finiſh'd the Tranſlation, Dr. *Laud* Arch-biſhop of *Canterbury*, ſent to me in the Priſon by Dr. *Bray* his Chaplain Ten Pounds, and deſir'd to peruſe the Book; he afterwards ſent him by Dr. *Bray* Forty Pounds. There was a Committee of the Houſe of Commons for the Printing of this Tranſlation, which was in 1652.

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## C H A P. VII.

### *Voices.*

Cicero de Divinatione. Lib. I. —

**S**Æpe etiam & in praliis Fauni auditi, & in rebus turbidis veridicæ voces ex occulto miſſæ eſſe dicuntur. Cujus generis duo ſunt ex multis exempla, ſed maxima. Nam non multo ante Urbem captam exaudita vox eſt à *Luco Veſta*, qui à *Palatii* radice in novam viam devexus eſt, ut muri & portæ reſcicerentur: futurum eſſe, niſi proviſum eſſet, ut *Roma* caperetur. Quod neglectum cùm caveri poterat, poſt acceptam illam maximam cladem explicatum eſt. Ara enim *Aio* loquenti, quam ſep̄tam videmus, & adverſus eum locum conſecrata eſt. — Neque

—*Neque solum deorum voces Pythagorei observaverunt, sed etiam hominum, quæ vocant omnia*—

Taciti Annales. Lib. XIV.

“*Nero— & lo'n dit qu'on entendoit un son de trumpeffe dans les collines d'alentour, des gémissemens sur le tombeau de sa mere.*”

In the Life of King Henry IV of France, writ by the Arch-Bishop of Paris, it is recorded, That Charles IX (who caused the Massacre) was wont to hear Screaches, like those of the Persons Massacred.

St. Augustin heard a Voice, saying, *Tolle, lege.* He took up his Bible, and dipt on Rom. 13. 13. *Not in rioting and drunkenness, not in chambering and wantonness, &c.* and reformed his Manners upon it.

One Mr. Smith a Practitioner of Physick at Tamworth in Warwickshire, an understanding sober Person, reading — Hollinshead's Chronicle, found a relation of a great Fight between Vortigern and Hengest, about those parts, at a place call'd *Colemore*: A little time after, as he lay awake in his Bed, he heard a Voice, that said unto him, *You shall shortly see some of the Bones of those Men and Horses slain, that you read of*: He was surprized at the Voice, and ask't in the Name of God, who 'twas that spoke to him. The Voice made answer, that he should not trouble himself about that; but what he told him should come to pass. Shortly after, as he

went to see Colonel *Archer* (whose Servants were digging for Marle) he saw a great many Bones of Men and Horses; and also Pot-sherds; and upon the view it appeared to be according to the description in *Hollinshead's Chronicle*; and it was the place where the Fight was; but it is now called *Blackmore*.

This was about the Year 1685. and I had the Account from my worthy Friend and old Acquaintance *Tho. Mariett* of *Warwickshire* Esq; who is very well acquainted with Mr. *Smith* aforesaid.

It was since the Restauration of King *Charles II.* that *Martin Luther's Table-Talk* was Translated into English, by ——— but about half a Year before as he lay in his Bed awake, he heard a voice, which did bid him Translate that Book: but by reason of some business he neglected it. The Voice demanded, why he had not done it; he replied he had not leisure: Said the Voice, *You shall have leisure enough shortly*: And shortly after, he was Arrested and put in the Gatehouse at *Westminster*; where he remained many Months: and there was the Translation finished. See the Preface before the Book.

Extracts out of the Book, Entituled, *Relation de la Noëille France*, 1662, and 1663. 21.

“ *Les Sauvages avoient eu de presentiments*  
“ *aussi*



" aussi bien que les François, de cet horrible  
 " Tremble-terre. Voicy la deposition d'une sauvage  
 " agé 26. fort innocente, simple, & sincere.  
 " La nuit du 4 ou 5 de Febr. 1663. estant en-  
 " tirement éveillée, & en plein jugement, as-  
 " sise comme sur mon seant, j'ay entendre une  
 " voix distincte & intelligible, qui m'a dit,  
 " Il doit arrive aujourd'hui de choses estrangees,  
 " la Terre doit tremble. Je me trouveray pour  
 " lors saisie d'une grand frageur, parce que je  
 " ne voyois personne d'ou peut provenir cette  
 " voix : Remplie de crainte, ja taschay à m'en-  
 " dormir avec assez de peine : Et le jour estant  
 " venu, je dis a mon mary cequi in'estoit arri-  
 " vé. Sur le 9, ou le 10 heure de mesme  
 " jour, allant au bois pour buscher, à peine  
 " j'estois entrée en la Forest que la mesme voix  
 " se fit — entendre, me disent mesme chose,  
 " & de la mesme façon que la nuit precedente:  
 " La peur fuit bien plus grande, moy estant  
 " tout seale. She got her burden of Wood,  
 " and met her Sister who comforted her, to  
 " whom she told this Story, and when she  
 " came to her Fathers Caban, she told the  
 " same Story there ; but they heard it  
 " without any reflections. — La chose  
 " en demeure la, jusquez à 5, ou 6 heures du  
 " soir du mesme jour, où un tremblement de  
 " Terre survenant, ils reconnurent par expe-  
 " rience, que cequ'ils m'auoient entendu dire  
 " avant Midy, n'estoit que trop uray.

" Envoyée au R. P. André Castillon Pro-

“ *vinical de la Province de France par les*  
 “ *Missioners de Peres de la Campagne de Jesu.*  
 “ *Imprimie à Paris, 1664.*

“ *Livy* makes mention, that before the  
 “ coming of the *Gauls* to *Rome*, *Marcus Ce-*  
 “ *ditius* a *Platonian* acquainted the Senate,  
 “ that passing one Night about Twelve a  
 “ Clock through the *Via Nova*, he heard a  
 “ Voice (bigger than a Mans) which ad-  
 “ vised him to let the Senate know the  
 “ *Gauls* were on their March to *Rome*.  
 “ How those things could be, it is to be  
 “ discoursed by Persons well versed in the  
 “ Causes of Natural and Supernatural  
 “ Events: For my part I will not pretend  
 “ to understand them, unless (according to  
 “ the Opinion of Some Philosophers) we  
 “ may believe, that the Air being full of  
 “ Intelligences and Spirits, who foresee-  
 “ ing future Events, and commiserating  
 “ the Condition of Mankind, gives them  
 “ warning by these kind of Intimations,  
 “ that they may the more timely provide  
 “ and defend themselves against their Ca-  
 “ lamities. But what ever is the Cause,  
 “ Experience assures us, that after such De-  
 “ nuntiations, some extraordinary thing or  
 “ other does constantly happen.

## C H A P. VIII.

*Impulses.**Cicero de Naturâ Deorum. Lib. II.*

**P**Ræterea ipsorum Deorum sæpe præsentia, quales supra commemoravi; — declarant, ut ab his, & Civitatibus, & singulis hominibus consuli. Quod quidem intelligitur etiam significationibus rerum futurarum, quæ tum dormientibus, tum vigilantibus portentantur. — Nemo vir magnus sine aliquo afflatu divino unquam fuit.

*Oliver Cromwel* had certainly this Afflatus. One that I knew, that was at the Battle of *Dunbar*, told me that *Oliver* was carried on with a Divine Impulse; he did Laugh so excessively as if he had been drunk; his Eyes sparkled with Spirits. He obtained a great Victory; but the Action was said to be contrary to Human Prudence. The same fit of Laughter seiz'd *Oliver Cromwel*, just before the Battle of *Naseby*; as a Kinsman of mine, and a great Favourite of his, Colonel *J. P.* then present, testifi'd. Cardinal *Mazerine* said, *That he was a lucky Fool.*

In one of the great Fields at *Warminster* in *Wiltshire*, in the Harvest, at the very

time of the Fight at *Bosworth* Field, between King *Richard* III, and *Henry* VII, there was one of the Parish took two Sheaves, crying (with some intervals) *Now for Richard, Now for Henry* : at last, lets fall the Sheaf that did represent *Richard* ; and cryed, *Now for King Henry, Richard is slain* : This Action did agree with the very Time, Day and Hour. When I was a School-boy, I have heard this confidently delivered by Tradition, by some Old Men of our Country.

*Monsieur de Scudery* in his Poem, Entituled *Rome Vaincus*, fancies an Angel to be sent to *Alaric* to impel him to over-run the *Roman* Empire with his swarms of Northern People. The like may be fancied upon all Changes of Government ; when Providence destines the Ends, it orders the Means.

By way of parallel to this, Pope — by the like instinct, being at *Rome* in the Con-sistory, did speak of the Engagement in the Famous Battle of *Lepanto*, and that the Christians were Victors. The Fight at Sea being 200 Miles or more distant from them.

King *Charles* the First, after he was Con-demned, did tell Colonel *Thomlinson*, that he believed, *That the English Monarchy was now at an end* : About half an Hour after, he told the Colonel, *That now he had an assu-*  
rance

rance by a strong Impulse on his Spirit, that his Son should Reign after him. This Information I had from *Fabian Philips Esq;* of the Inner-Temple, who had good authority for the truth of it: I have forgot who it was.

The Lord *Roscomon*, being a Boy of Ten Years of age at *Caen* in *Normandy*, one day was (as it were) madly extravagant in Playing, Leaping, getting over the Table-boards, &c. He was wont to be sober enough: They said, God grant this bodes no ill Luck to him: In the heat of this Extravagant Fit, he cries out, My Father is Dead. A Fortnight after, News came from *Ireland*, that his Father was Dead. This Account I had from Mr. *Knolls*, who was his Governor, and then with him; since Secretary to the Earl of *Strafford*, and I have heard his Lordships Relations confirm the same.

A very good Friend of mine and old Acquaintance, hath had frequent Impulses: When he was a Commoner at *Trin. College Oxford*, he had several. When he rode towards the *West* one time in the Stage-Coach, he told the Company, We shall certainly be Robbed, and they were so. When a Brother of his a Merchant died, he left him with other Effects, a share of a Ship, which was returning from *Spain*, and of which News was brought to the *Exchange* at *London* of her good Condition; he had such an Impulse

Impulse upon his Spirit, that he must needs Sell his Share, though to loss ; and he did Sell it. The Ship came safe to *Cornwall* (or *Devon*) and somewhere afterwards fell upon the Rocks and sunk : Not a Man Perished ; but all the Goods were lost except some Parrets, which were brought for Queen *Katherine*.

The good Genius of *Socrates* is much remembered which gave him Warning. The *Ethnick* Genii are Painted like our Angels ; strong Impulses are to be referr'd to them.

The Learned Dr. *John Pell*, hath told me, that he did verily believe, that some of his Solutions of difficult Problems were not done *Sine Divino auxilio*.

Mr. *J. N.* a very understanding Gentleman, and not Superstitious, Protested to me, That when he hath been over-perswaded by Friends to Act contrary to a strong Impulse, that he never succeeded.

## C H A P. IX.

### *Knockings.*

**M**R. *Baxter's Certainty of the Worlds of Spirits.* "A Gentleman formerly "seeming Pious, of late Years hath fallen "into the sin of Drunkenness; and when he "has

"has been Drunk, and slept himself Sober,  
 "something Knocks at his Beds-head, as if  
 "one knock'd on a Wainscot; when they  
 "remove the Bed, it follows him; besides  
 "loud Noises on other parts where he is,  
 "that all the House heareth.

"It poseth me to think what Kind of  
 "Spirit this is, that hath such a care of this  
 "Man's Soul, (which makes me hope he  
 "will recover.) Do good Spirits dwell so  
 "near us? Or, are they sent on such Mes-  
 "sages? Or, is it his Guardian Angel? Or,  
 "Is it the Soul of some Dead Friend, that  
 "suffereth, and yet retaining Love to him,  
 "as *Dives* did to his Brethren, would have  
 "him Saved? God keepeth yet such things  
 "from us in the Dark.

Major *John Morgan* of *Wells* did aver,  
 That as he lay in Bed with Mr. ~~Bar-~~ *Bar-*  
*low* (Son of the Dean of *Wells*) they heard  
 Three distinct Knocks on the Bed: Mr. *Bar-*  
*low* shortly after fell sick, and died.

Three or four Days before my Father  
 died, as I was in my Bed about Nine a  
 Clock in the Morning perfectly awake, I  
 did hear three distinct Knocks on the Beds-  
 head, as if it had been with a Ruler or Fe-  
 rula.

Mr. *Hierome Banks* as he lay on his Death  
 Bed in *Bell-yard*, said Three Days before he  
 died, that Mr. *Jennings* of the *Inner-Temple*  
 (his great Acquaintance, Dead a Year or  
 two

two before) gave Three Knocks, looked in, and said, Come away. He was as far from believing such things as any Man.

Mr. George Ent of the *Middle-Temple*, told me some Days before he died, that he had such a *deceptio Visus*, as he called it.

"In *Germany* when one is to Dye out of ones Family, or some Friends, there will sometimes likewise happen some Token, that signifieth the Death of one, e.g. some (or one) in the House heareth the Noise, as if a Meal-sack fell down from on high upon the Boards of the Chamber; they presently go up thither, where they thought it was done, and find nothing; but all things in order.

"Also at *Berlin*, when one shall Die out of the Electoral House of *Brandenburgh*, a Woman Drest in white Linen appears always to several, without speaking, or doing any harm, for several Weeks before. This from *Jasper Belsbazer Cranmer*, a *Saxon Gentleman*.

## C H A P. X.

### Blows Invisible.

MR. — Brograve — of — near Puckridge in *Hertfordshire* when he was a young Man, Riding in a Lane in that Country,



Country, had a Blow given him on his Cheek (or Head): He look'd back, and saw that no body was near, behind him; anon, he had such another Blow; I have forgot if a Third. He turn'd back and fell to the Study of the Law; and was afterwards a Judge. This Account I had from Sir *John Penrudock* of *Compton-Chamberlain* (our Neighbour) whose Lady was Judge *Brograve's* Niece.

*Newark* (Sir G. L's.) has Knockings before Death. And there is a House near *Covent-Garden* that has Warnings. The Papists are full of these Observations.

The like Stories are reported of others.

## C H A P. XI.

### *Prophecies.*

*Cicero de Divinatione Lib. I. — gentem quidem nullam video, neq; tam humanam atq; doctam; neq; tam immanem tamq; barbaram, quæ non significari futura, & à quibusdam intelligi, prædiciq; posse censeat.*

To pass by the Prophecies of Holy-writ, the Prophecies of *Nostradamus* do foretel very strangely; but not easily understood till they are fulfilled. The Book is now common.

*Peter*

*Peter Martyr* in his *Decads*, tells us, That there was a Prophet among the Salvages in *America*, that did foretel the coming in of Strangers in Ships, which they had not known.

The Prophecies of *St. Malachi*, are exceeding strange. He describes the Popes by their Coats of Arms, or their Names, or their Manners: If his Prohecies be true, there will be but 15 Popes more. It is Printed in a Book in *Os.* Entituled *Bucelini Historia Nucleus*. 1654. in calce *Libri*, thus, *Prophetia Malachie Monachi Bangorensis, et A. Episcopi Ardinensis, Hibernie Primatis*. 1655. in two Leaves.

*Mr. Lancelot Morehouse* in the time of the Civil Wars, rescued a sheet of Parchment in *Quarto* most delicately Writ, from a Taylor's Sheers. It was part of a Book, and was a Prophecy concerning *England* in *Latin Hexameters*; I saw it 1649. It pointed at our late Troubles: He gave it to *Seth Ward*, Bishop of *Salisbury*, and is lost among other good Papers.

In a Book of *Mr. William Lilly's* are Hieroglyphick Prophecies, viz. of the great Plague of *London*, expressed by Graves and dead Corps; and a Scheme with  $\pi$  ascending [the Sign of *London*] and no Planets in the XII Houses. Also there is the Picture of *London* all on Fire, also Moles creeping &c. perhaps *Mr. Lilly* might be contented

ted to have People believe that this was from himself. But Mr. *Thomas Flatman* (Poet) did affirm, that he had seen those Hieroglyphicks in an old Parchment Manuscript Writ in the time of the Monks.

In the Nave of the Cathedral Church at *Wells*, above the Capitals of two Pillars, are the Head of the King, and the Head of a Bishop : It was fore-told, that when a King should be like that King, and a Bishop like that Bishop; that Abbots should be put down, and Nuns should Marry : Above the Arch, is an Abbot or Monk with his Head hanging downwards; and a Nun with Children about her. The inside of the Arch is Painted Blew, and adorned with Stars, to signifie the Power and Influence of the Stars. This Prophecy was Writ in Parchment, and hung in a Table on one of those Pillars, before the Civil-Wars. Dr. *Duck* (who was Chancellor of *Wells*) said, that he had seen a Copy of it among the Records of the *Tower* at *London*. It was Prophecy'd 300 Years before the Reformation. Bishop *Knight*, was Bishop here at the Reformation, and the Picture (they say) did resemble him.

In the *Spanish* History it is mentioned, that a Vault being open'd in *Spain*, they found there *Moors* Heads, and some Writings that did expresse, When People resembling those Heads should come into *Spain*,  
they

they would Conquer that Country : And it was so. See this Story more at large in *James Howell's Letters*.

There is a Prophecy of *William Tyndal*, poor Vicar of *Welling* in the County of *Hertsford*, made in the beginning of Queen *Elizabeth's* Reign. I have seen it : It is in *English Verse*, two Pages and an half in Folio. It fore-told our late Wars. I know one that read it Forty Years since.

A Prophecy

*Sexte verere Deos : vita tibi terminus instat,*

*Cum tuus in medio ardebit Carbunculus igne.*

These Verses were made by *George Buchanon*; but (perhaps) the Prediction was made by some second-sighted Person. King *James* of *Scotland* the Sixth was taken with an Ague, at *Trinity College* in *Cambridge*; he remov'd to *Theobalds* (where he died); sitting by the Fire, the Carbuncle fell out of his Ring into the Fire, according to the Prediction. This Distick is Printed in the Life of King *James* by —

Before the Civil-Wars there was much talk of the Lady *Anne Davys's* Prophecies; for which she was kept Prisoner in the Tower of *London*. She was Sister to the Earl of *Castlehaven*, and Wife to Sir *John Davys*, Lord Chief Justice in *Ireland*; I have heard his Kinsman (*Counsellor Davys of Shaftsbury*)

ry) say, that she being in *London* (I think in the *Tower*,) did tell the very time of her Husbands Death in *Ireland*. *Faſti Oxon,*  
P. 432.

## C H A P. XII.

*Miranda.*

OUR *Engliſh* Chronicles do Record, That in the Reign of King *Henry* III. a Child was Born in *Kent*, that at Two Years old Cured all Diſeaſes. Several Perſons have been Cured of the *Kings-Evil* by the touching, or handling of a Seventh Son. (It muſt be a ſeventh Son, and no Daughter between, and in pure Wedlock.)

*Samuel Scot*, ſeventh Son of Mr. *William Scot* of *Hedington* in *Wiltſhire*, did when a Child, wonderful Cures by touching only, viz. as to the *Kings-evil*, *Wenns*, &c. but as he grew to be a Man the Vertue did de- crease, and had he Lived longer, perhaps might have been ſpent. A ſervant Boy of his Fathers was alſo a ſeventh Son; but he could do no Cures at all. I am very well ſatiſfied of the truth of this Relation, for I knew him very well, and his Mother was my Kinſwoman.

'Tis certain, the Touch of a dead Hand, hath wrought Wonderful Effects, *e.g.*——

H

one

one (a Painter) of *Stowel* in *Somersetshire* near *Bridgewater*, had a Werm in the inside of his Cheek, as big as a Pullets Egg, which by the advice of one was Cur'd by once or twice Touching or Rubbing with a dead Womans Hand, (*è contra*, to Cure a Woman, a dead Man's Hand) He was directed first to say the Lord's Prayer, and to beg a Blessing. He was perfectly Cured in a few Weeks. I was at the Man's House who attested it to me, as also to the Reverend Mr. *Andrew Paschal*, who went with me.

Mr. *Davys Mell* (the famous Violinist, and Clock-maker) had a Child Crook-back'd, that was Cured after the manner aforesaid, which Dr. *Ridgely* M. D. of the College of Physicians, averr'd in my hearing.

The Curing of the *Kings-evil* by the Touch of the King, does much puzzel our Philosophers: For whether our Kings were of the House of *York*, or *Lancaster*, it did the Cure (*i. e.*) for the most part. ('Tis true indeed at the Touching there are Prayers Read, but perhaps, neither the King attends them nor his Chaplains.)

In *Somersetshire*, 'tis confidently reported, that some were Cured of the *Kings-evil*, by the Touch of the Duke of *Monmouth*: The Lord Chancellor *Bacon* saith, "That Imagination is next Kin to Miracle-working Faith.

When

When King *Charles I.* was Prisoner at *Carisbrook* Castle, there was a Woman Touched by him, who had the *Kings-evil* in her Eye, and had not seen in a Fortnight before, her Eye-lids being glued together : As they were at Prayers (after the Touching) the Womans Eyes opened. Mr. *Seymer Bowman*, with many others were Eye-witnesses of this.

At *Stretton* in *Herefordshire* in Anno. 1648. when King *Charles I.* was Prisoner, the Tenant of the Mannor-house there, sold excellent Cider to Gentlemen of the Neighbourhood ; where they met privately, and could Discourse freely, and be merry, in those Days so troublesome to the Loyal Party. Among others that met, there was old Mr. *Hill B. D.* Parson of the Parish, *Quondam* Fellow of *Bracon-nose* College in *Oxford*: This Venerable good old Man, one Day (after his accustomed fashion) standing up, with his Head uncover'd to Drink his Majesties Health, saying, *God bless our gracious Sovereign*, as he was going to put the Cup to his Lips, a Swallow flew in at the Window, and pitched on the brim of the little Earthen-cup (not half a Pint) and sipt, and so flew out again. This was in the presence of the aforesaid Parson *Hill*, Major *Gwillim*, and two or three more, that I knew very well then, my Neighbours, and whose joint Testimony of it I have had more

than once, in that very Room. It was in the Bay-window in the Parlour there; Mr. *Hill's* Back was next to the Window. I cannot doubt of the veracity of the Witnesses. This is Printed in some Book that I have seen, I think in Dr. *Fuller's* Worthies. The Cup is preserved there still, as a Rarity.

In Dr. *Bolton's* Sermons is an Account of the Lady *Honywood*, who despaired of her Salvation. Dr. *Bolton* endeavour'd to comfort her : Said she, (holding a *Venice*-glass in her Hand) I shall as certainly be Damned, as this Glass will be broken : And at that word, threw it hard on the Ground ; and the Glass remained sound ; which did give her great comfort. The Glass is yet preserved among the *Cimelia* of the Family. This Lady lived to see Descended from her (I think) Ninety, which is mentioned by Dr. *Bolton*.

*William Backhouse* of *Swallowfield* in *Berkshire* Esq; had an ugly Scab that grew on the middle of his Forehead, which had been there for some Years, and he could not be Cured; it became so nauseous, that he would see none but his intimate Friends: He was a Learned Gentleman, a Chimist and Antiquary : His custom was, once every Summer to Travel to see Cathedrals, Abbeys, Castles, &c. In his Journey, being come to *Peterborough*, he dreamt there, that he was in a Church and saw a Hearse, and that



that one did bid him wet his Scab, with the drops of the Marble. The next Day he went to Morning-Service, and afterwards going about the Church, saw the very Hearse (which was of Black Say, for Queen *Katharine*, Wife to King *Henry VIII.*) and the Marble Grave-Stone by. He found drops on the Marble, and there were some Cavities wherein he dip'd his Finger, and wetted the Scab: In Seven Days it was perfectly Cured. This accurate and certain Information, I had from my worthy Friend *Elias Asbmole* Esq; who called Mr. *Backhouse* Father, and had this Account from his own Mouth. (*May Dew is a great Dissolvent.*)

*Arise Evans* had a fungous Nose, and said, it was reveal'd to him, that the King's Hand would Cure him: And at the first coming of King *Charles II.* into St. *James's* Park he Kiss'd the King's Hand, and rubb'd his Nose with it; which disturb'd the King, but Cured him. Mr. *Asbmole* told me.

*An Advertisement.*

A true Relation of the Wonderful Cure of *Mary Maillard* (Lame almost ever since she was Born) on Sunday the 26th of November 1693.

With the Affidavits and Certificats of the Girle, and several other credible and worthy Persons, who knew her both before and since her being Cured. To which is added, A

Letter from Dr. *Wellwood*, to the Right Honourable the Lady Mayoreſs, upon that Subject. *London*, Printed for *Richard Baldwin*, near the *Oxford-Arms* in *Warwick-lane*. 1694.

A Narrative of the late extraordinary Cure, wrought in an infant upon Mrs. *Eliz. Savage* (Lame from her Birth) without the uſing of any Natural means.

With the Affidavits which were made before the Right Honourable the Lord Major; and the Certificates of ſeveral Credible Perſons, who knew her both before and ſince her Cure.

Enquired into with all its Circumſtances, by Noted Divines, both of the Church of *England*, and others: And by Eminent Phyſitians of the College: And many Perſons of Quality, who have expreſſed their full ſatisfaction.

With an Appendix, attempting to prove, that Miracles are not ceaſed. *London*, Printed for *John Dunton* at the *Raven*, and *John Harris* at the *Harrow* in the *Poultry*. 1694.

## C H A P. XIII

### *Magick.*

**I**N *Barbary* are Wizards, who do ſmear their Hands with ſome black Ointment, and then do hold them up to the Sun, and  
in

in a short time you shall see Delineated in that black Stuff, the likeness of what you desire to have an answer of. It was desir'd to know, whether a Ship was in safety, or no? There appear'd in the Womans Hand the perfect Lineaments of a Ship under Sail. This Mr. *W. Cl.* a Merchant of *London*, who was Factor there several Years, protested to me, that he did see. He is a Person worthy of believe.

There are wonderful Stories of the *Bannians* in *India*, viz. of their Predictions, Cures, &c. of their Charming Crocodiles, and Serpents: And that one of them walkt over an Arm of the Sea; he was seen in the middle, and never heard of afterwards.

The last Summer, on the Day of *St. John Baptist* [1694] I accidentally was walking in the Pasture behind *Montague-House*, it was XII a Clock. I saw there about two or three and twenty young Women, most of them well Habited, on their Knees very busie, as if they had been Weeding. I could not presently learn what the matter was; at last a young Man told me, that they were looking for a Coal under the Root of a Plantain, to put under their Heads that Night, and they should Dream who would be their Husbands: It was to be found that Day, and Hour.

The Women have several Magical Secrets handed down to them by Tradition, for this purpose, as, on St. *Agnes* Night, 21 Day of *January*, Take a row of Pins, and pull out every one, one after another, saying a *Pater Noster*, or Our Father, sticking a Pin in your Sleeve, and you will Dream of him or her you shall Marry. *Ben. Johnson* in one of his Masques, makes some mention of this.

\*Tis Printed  
St. Ann's  
Night,  
falsely.

*And on sweet Saint Agnes Night  
Please you with the promis'd sight,  
Some of Husbands, some of Lovers,  
Which an empty Dream discovers.*

*Another. To know whom one shall Marry.*

You must lie in another County, and knit the left Garter about the Right Legg'd Stockin (let the other Garter and Stockin alone) and as you rehearse these following Verses, at every Comma, knit a Knot.

*This Knot I knit,  
To know the thing I know not yet,  
That I may see  
The Man (Woman) that shall my Husband (Wife) be,  
How he goes and what he wears  
And what he does all the Days.*

Accordingly in your Dream you will see him; if a Musitian, with a Lute or other Instrument; if a Scholar, with a Book, &c.

A Gentlewoman that I knew, confessed  
in

in my hearing, that she used this Method, and dreamt of her Husband whom she had never seen : About Two or three Years after, as she was on *Sunday* at Church, up pops a young *Oxonian* in the Pulpit : She cries out presently to her Sister, This is the very Face of the Man that I saw in my Dream. Sir *William Somes* Lady did the like.

Another way is, to Charm the Moon thus ; At the first appearance of the new Moon after New-years Day, go out in the Evening, and stand over the Sparrs of a Gate, or Stile, looking on the Moon and say,

Some say  
any other  
New Moon  
is as good.

*All Hail to the Moon, all Hail to thee,  
I prithee good Moon reveal to me,  
This Night whom my Husband (Wife) must be.  
You must presently after go to Bed.*

In *Yrk-*  
*shire* they  
kneel on a  
ground-  
fast Stone.

I knew two Gentlewomen, that did thus when they were young Maids, and they had Dreams of those that Married them.

*Alexander Trallienus*, Of Curing Diseases by Spells, Charms, &c. is cited by *Casaubon*, before *John Dee's* Book of *Spiritis* : It is now Translated out of the *Greek* into *English*.

The Great Historical, Geographical, and Poetical Dictionary. *Abracadabra*, a Mysterious Word, to which the Superstitious in former times attributed a Magical power to expel Diseases, especially the Tertian-Agüe, worn about their Neck in this manner.

Some

Some think, that *Basilides* the Inventor,  
intends the Name of GOD by it. The  
method of the Cure was prescrib'd in these  
Verses,

*Inscribes Charta quod dicitur Abracadabra  
Sapius, et subter repetes, sed detrahe summam  
Es magis atq; magis desint elementa figuris  
Singula qua semper capies & cetera figes,  
Donec in angustum redigatur Litera Conum,  
His lina nexis collo redimire memento.  
Talia languentis conducent Vincula collo,  
Lethaleq; abigent (miranda potentia) morbos.*

Mr. — Scoot a German hath Writ an  
excellent Book of Magick : It is Prohibited  
in that Country. I have here set down  
Three Spells, which are much approv'd.

*To Cure an Ague,*

Write this following Spell in Parchment,  
and wear it about your Neck. It must be  
Writ Triangularly.

ABRACADABRA  
ABRACADABR  
ABRACADAB  
ABRACADA  
ABRACAD  
ABRACA  
ABRAC  
ABRA  
ABR  
AB  
A

With this Spell, one of *Wells* hath Cur'd  
above an Hundred of the Ague. To

*To Cure the Biting of a Mad Dog.*

Write these Words in Paper, *Viz.*

*Rebus Rubus Epitepscum*, and give it to the Party, or Beast Bit, to Eat in Bread, or *&c.* A Gentleman of good Quality, and a sober grave Person, did affirm, that this Receipt never fails,

*To Cure the Tooth-ach*, out of Mr. *Asbmole's* Manuscript Writ with his own Hand.

*Mars, hur, abursa, aburse.*

*Jesu Christ for Marys sake,*

*Take away this Tooth-ach.*

Write the words Three times; and as you say the Words, let the Party burn one Paper, then another, and then the last. "He says, he saw it experimented, and the "Party immediately Cured.

Mr. *Asbmole* told me, that a Woman made use of a Spell to Cure an Ague, by the Advice of — A Minister came to her, and severely reprimanded her, for making use of a Diabolical help, and told her, she was in danger of Damnation for it, and commanded her to burn it. She did so, and her Distemper returned severely; inso-much, that she was importunate with the Doctor to use the same again: She used it, and had ease. But the Parson hearing of it, came to her again, and thundred Hell and Damnation, and frightened her so, that she burnt it again. Whereupon she fell extremely Ill, and would have had it a

Third

Third time ; but the Doctor refused, saying, That she had contemned and slighted the power and goodness of the Blessed Spirits (or Angels) and so she died, The cause of the Lady *Honywoods* Desparation, was that she had used a Spell to Cure her.

Jamblicus de Mysteriis de nominibus divinis.

*Prophyrius* quarit, cur Sacerdotes utantur nominibus quibusdam nihil significantibus? *Jamblicus* respondet, omnia ejusmodi nomina significare aliquid apud deos: quamvis in quibusdam significata nobis sint ignota, esse tamen nata quædam, quorum interpretationem divinitus accepimus, omnino verò modum in eis significandi ineffabilem esse. Neque secundum imaginationes humanas, sed secundum intellectum qui in nobis est, divinus, vel potius simpliciore, præstantioreque modo secundum intellectum diis unitum. Auferendum igitur omnes excogitationes, & rationales discursus, atque assimulationes naturalis vocis ipsius congenitas, ad res positas in natum. Et quemadmodum character symbolicus divinæ similitudinis in se intellectualis est, atque divinus, ita hunc ipsum in omnibus supponere, accipereque debemus, &c.

To Cure an Ague, Tertian or Quartan.

Gather Cinquefoil in a good Aspect of  $\gamma$  to the  $\Delta$ , and let the Moon be in the Mid-heaven, if you can : and take — of the Powder of it in White-wine: If it be not thus gathered according to the Rules of Astrology,



astrology, it hath little or no Vertue in it. With this Receipt — *Bradely*, a Quaker at *Kingston upon Thames*, (near the Bridge-end) hath Cured above an Hundred.

*To Cure the Thrush.*

There a is certain piece in the Beef, called the Mouse-piece, which given to the Child, or Party so affected, to Eat, doth certainly Cure the *Thrush*. From an experienced Midwife.

*Another to Cure a Thrush.*

Take a living Frog, and hold it in a Cloth, that it does not go down into the Childs Mouth; and put the Head into the Childs Mouth till it is dead; and then take another Frog.

*To Cure the Tooth-ach.*

Take a new Nail, and make the Gum bleed with it, and then drive it into an *Oak*. This did Cure *William Neal*, Sir *William Neal's* Son, a very stout Gentleman, when he was almost Mad with the Pain, and had a mind to have Pstoll'd himself.

*For the Jaundise.*

The *Jaundise* is Cured, by putting the Urine after the first Sleep, to the Ashes of the *Asb-tree*, Bark of *Barberries*.

*To Cure a Bullock, that hath the Wisp,  
(that is) Lame between the Clees.*

Take the impression of the Bullock's Foot in the Earth, where he hath trod; then dig it up, and stick therein five or seven Thorns  
on

on the wrong side, and then hang it on a Bush to dry : And as that dries, so the Bullock heals. This never fails for *Wisp's*. From Mr. *Pacy* a Yeoman in *Surrey*.

*To Cure a Beast that is Sprung, that is Poysoned.* It lights mostly upon Sheep.

Take the little red Spider, called a *Tent-bob* (not so big as a great Pins-head) the first you light upon in the spring of the Year, and rub it in the palm of your Hand all to pieces; and having so done, piss on it, and rub it in, and let it dry; then come to the Beast and make water in your Hand, and throw it in his Mouth. It Cures in a matter of an Hours time. This rubbing serves for a whole Year, and it is no danger to the Hand. The chiefest Skill is to know whether the Beast be Poisoned, or no. From Mr. *Pacy*.

*To Stanch Bleeding.*

Cut an *Ash* of One, two or three Years Growth, at the very Hour and Minute of the Sun's entring into *Taurus*: a Chip of this applyed will stop it. If it is a Shoot, it must be cut from the Ground. Mr. *Nicholas Mercator*, Astronomer, told me that he had tried it with effect. Mr. *G. W.* says the Stick must not be bound, or holden; but dipp'd or wetted in the Blood. When King *James* the second was at *Salisbury* 1688. his Nose Bled near two Days; and after many essays in vain, was stopp'd by this Sympatherick *Ash*,

*Asb*, which Mr. *Will. Nash* a Chyrurgeon in *Salisbury* appllied.

*Against an evil Tongue.*

Take *Unguentum populeum* and *Vervain*, and *Hypericon*, and put a red-hot Iron into it; you must anoint the Back-bone, or wear it on your Breast. This is Printed in Mr. *W. Lilly's Astrology*. Mr. *H. C.* hath try'd this Receipt with good success.

*Vervain and Dill,*

*Hinders Witches from their will.*

A House (or Chamber) somewhere in *London* was Haunted; the Curtains would be rashed at Night, and awake the Gentleman that lay there, who was Musical, and a familiar acquaintance of *Henry Laws*. *Henry Laws* to be satisfied did lie with him; and the Curtains wererashed so then: The Gentleman grew lean and pale with the frights, One Dr.—Cured the House of this disturbance, and Mr. *Laws* said, that the principal Ingredient was *Hypericon* put under his Pillow.

In *Herefordshire*, and other parts, they do put a cold Iron-bar upon their Barrels, to preserve their Beer from being fowred by Thunder. This is a common practice in *Kent*.

To hinder the Night-mare, they hang in a string a Flint with a hole in it (naturally) by the Manger; but best of all they say, hung about their Necks, and a Flint will  
do

do it that hath not a hole in it. It is to prevent the Night-mare (*viz.*) the Hag from riding their Horses, who will sometimes sweat all Night. The Flint thus hung does hinder it.

Mr. *Sp.* told me that his Horse which was Bewitch'd, would break Bridles and strong Halters, like a *Sampson*. They fill'd a Bottle with the Horse's Urine, stop'd it with a Cork and bound it fast in, and then bury'd it under Ground: And the party suspected to be the Witch fell ill, that he could not make Water, of which he died. When they took up the Bottle, the Urine was almost gone: So, that they did believe, that if the Fellow could have lived a little longer, he had recovered.

There are  
very me-  
morable  
Stories of  
Witches in  
*Gages Sur-  
vey of the  
West-Indies*  
of his own  
knowledg.

It is a thing very common to nail Horse-shoes on the Thresholds of Doors: Which is to hinder the power of Witches that enter into the House. Most Houses of the *West-end of London* have the Horse-shoe on the Threshold. It should be a Horse-shoe that one finds. In the *Bermudas*, they use to put an Iron into the Fire when a Witch comes in.

At *Paris* when it begins to Thunder and Lighten, they do presently Ring out the great Bell at the Abbey of *St. German*, which they do believe makes it cease. The like was wont to be done heretofore in *Wiltshire*; when it Thundred and Lightned, they did  
Ring

Ring St. *Adelm's* Bell at *Malmsbury* Abbey.  
The curious do say, that the Ringing of  
Bells exceedingly disturbs Spirits.

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## C H A P. XIV.

*Transportation by an Invisible Power.*

*A Letter from the Reverend Mr. Andrew  
Paschal B. D. Rector of Chedzoy in Somers-  
set, To John Aubery Esq; at Gresham  
College London.*

S I R,

I Last Week received a Letter from a Learn-  
ed Friend, the Minister of *Barnstable* in  
*Devon*, which I think worthy your perusal.  
It was Dated *May 3. 1683.* and is as follows:  
[He was of my time in *Queens* College in  
*Cambridge.* ]

There having been many Prodigious  
things perform'd lately in a Parish adjoining  
to that which Bishop *Sparrow* presented  
me to, called *Cheriton* Bp by some discontented  
Dæmon, I can easily remember that  
I owe you an account thereof in lieu of that  
which you desired of me, and which I could  
serve you in.

About *November* last, in the Parish of *Spreyton* in the County of *Devon*, there appeared in a Field near the Dwelling-house of *Phil. Furze*, to his Servant *Francis Fry*, being of the age of 21 next *August*, an aged Gentleman with a Pole in his Hand, and like that he was wont to carry about with him when living, to kill Moles withall, who told the Young Man he should not be afraid of him; but should tell his Master, *i. e.* his Son, That several Legacies that he had bequeathed were unpaid, naming 10*s.* to one, 10*s.* to another, &c. *Fry* replied, that the party he last nam'd was Dead. The Spectrum replied, he knew that, but said it must be paid to — and named the next Relation, These things being perform'd, he promised he would trouble him no further. These small Legacies were paid accordingly. But the young Man having caried 20*s.* order'd by the Spectrum to his Sister Mrs. *Furze* of the Parish of *Staverton* near *Totness*, which Money the Gentlewoman refus'd to receive, being sent her, as she said, from the Devil. The same Night *Fry* lodging there, the Spectrum appear'd to him again, whereupon *Fry* challenged his promise not to trouble him, and said he had done all he desir'd him; but that Mrs. *Furze* would not receive the Money. The Spectrum replied, that's true indeed. But bid him ride to *Totness* and buy a Ring of that value, and that she

she would take: Which was provided for her; and receiv'd by her. Then *Fry* rode homewards attended by a Servant of *Mrs. Furze*. But being come into *Spreyton* Parish, or rather a little before, he seem'd to carry an old Gentlewoman behind him, that often threw him off his Horse, and hurried him with such violence, as astonish'd all that saw him, or heard how horridly the Ground was beaten; and being come into his Master's Yard, *Fry's* Horse (a mean Beast) sprung at once 25 Foot. The trouble from the Man-Spectre ceased from this time. But the old Gentlewoman *Mrs. Furze*, *Mr. Furze's* second Wife, whom the Spectre at his first appearance to *Fry*, called, That Wicked Woman, my Wife, (though I knew her, and took her for a very good Woman) presently after appears to several in the House, viz. to *Fry*, *Mrs. Thomasin Gidley*, *Anne Langdon* born in my Parish, and to a little Child which was forced to be remov'd from the House; sometimes in her own shape, sometimes in shapes more horrid, as of a Dog belching Fire, and of an Horse, and seeming to ride out at the Window, carrying only one pane of Glass away, and a little piece of Iron. After this *Fry's* Head was thrust into a narrow space, where a Man's Fist could not enter, between a Bed and a Wall; and forced to be taken thence by the strength of Men, all bruised and bloody;

upon this, it was thought fit to Bleed him ; and after that was done, the Binder was remov'd from his Arm, and convey'd about his Middle, and presently was drawn so very straight, it had almost killed him, and was cut asunder making an ugly uncouth noise. Several other times with Handkerchiefs, Cravats and other things he was near strangled, they were drawn so close upon his Throat. He lay one Night in his Periwig (in his Master's Chamber, for the more safety) which was torn all to pieces. His best Periwig he inclosed in a little Box on the inside with a Joind-stool, and other weight upon it ; the Box was snapp'd asunder, and the Wig torn all to flitters. His Master saw his Buckles fall all to pieces on his Feet : But, first I should have told you the fate of his Shoe-strings, one of which a Gentlewoman greater than all exception, assured me that she saw it come out of his Shoe, without any visible Hand, and fling it self to the farther end of the Room ; the other was coming out too, but that a Maid prevented and help'd it out, which crisp'd and curl'd about her Hand like a living Eel. The Cloaths worn by *Anne Langdon* and *Fry* (if their own) were torn to pieces on their backs. The same Gentlewoman, being the Daughter of the Minister of the Parish, *Mr. Roger Specott*, shewed me one of *Fry's* Gloves, which was torn in his Pocket while she was by. I did view it  
near



near and narrowly, and do seriously confess that it is torn so very accurately in all the Seams and in other places, and laid abroad so artificially, and it is so dexterously tatter'd (and all done in the Pocket in a Minutes time) as nothing Human could have done it; no Cutler could have made an Engine to do it so. Other fantastical Freeks have been very frequent, as, the marching of a great Barrel full of Salt out of one Room into another; an Andiron laying it self over a Pan of Milk that was scalding on the Fire, and two Flitches of Bacon descending from the Chimney where they hung, and laid themselves over that Andiron. The appearing of the the Spectrum (when in her own shape) in the same Cloaths, to seeming, which Mrs. *Furze* her Daughter-in-law has on. The intangling of *Fry's* Face and Legs, about his Neck, and about the Frame of the Chairs, so as they have been with great difficulty disengaged.

But the most Remarkable of all happen'd in that Day that I pass'd by the Door in my return hither, which was *Easter-eve*, when *Fry* returning from Work (that little he can do) he was caught by the Woman Spectre by the Skirts of his Doublet, and carried into the Air; he was quickly mist by his Master and the Workmen, and great enquiry was made for *Fran. Fry*, but no hearing of him; but about half an Hour af-

ter *Fry* was heard Whistling and Singing in a kind of a Quagmire. He was now affected as he was wont to be in his Fits, so that none regarded what he said; but coming to himself an Hour after, he solemnly protested, That the Dæmon carried him so high that he saw his Master's House underneath him no bigger than an Hay-cock, that he was in perfect sense and prayed God not to suffer the Devil to destroy him; that he was suddenly set down in that Quagmire. The Workmen found one Shoe on one side of the House, and the other Shoe on the other side; his Periwig was espied next Morning hanging on the Top of a tall Tree. It was soon observ'd, that *Fry's* part of his Body that had laid in the Mud, was much benum'd, and therefore the next *Saturday*, which was the Eve of *Low-Sunday*, they carried him to *Crediton* to be let Blood; which being done, and the Company having left him for a little while, returning they found him in a Fit, with his Fore-head all bruised and swoln to a great bigness, none being able to guess how it came, till he recover'd himself, and then he told them, That a Bird flew in at the Window with a great force, and with a Stone in it's Mouth flew directly against his Fore-head. The People looked for it, and found on the Ground just under where he sat, not a Stone, but a weight of Brass, or Copper, which

the

the People were breaking, and parting it among themselves. He was so very ill, that he could not ride but one Mile or little more that Night, since which time I have not heard of him, save that he was ill handled the next Day, being *Sunday*. Indeed Sir you may wonder that I have not Visited that House, and the poor afflicted People; especially, since I was so near, and passed by the very Door: But besides that, they have called to their assistance none but Nonconforming Ministers, I was not qualified to be welcome there, having given Mr. *Furze* a great deal of trouble the last Year about a Conventicle in his House, where one of this Parish was the Preacher. But I am very well assured of the truth of what I have written, and (as more appears) you shall hear from me again.

I had forgot to tell you that *Fry's* Mother came to me, grievously bewailing the miserable condition of her Son. She told me, that the Day before he had five Pins thrust into his Side. She ask'd, and I gave her the best Advice I could. Particularly, that her Son should declare all that the Spectre, especially the Woman gave him in Charge, for I suspect, there is *aliquid latens*; and that she should remove him thence by all means. But I fear that she will not do it. For I hear that *Anne Langdon* is come into my Parish to her Mother, and that she is grievously

troubled there. I might have written as much of her, as of *Fry*, for she hath been as ill treated, saving the Aerial Journey. Her Fits and Obsessions seem to be greater, for she Screeches in a most Hellish tone. *Thomasin Gidley* (though removed) is in trouble, as I hear.

Sir this is all my Friend wrote. This Letter came inclosed in another from a Clergyman my Friend, who lives in those parts. He tells me, all the Relations he receives from divers Persons living in *Spreyton* and the Neighbouring Parishes agree with this. He spake with a Gentleman of good fashion, that was at *Crediton* when *Fry* was Blooded, and saw the Stone that bruised his Fore-head; but he did not call it Copper or Brass, but said, it was a strange Mineral. That Gentleman promised to make a strict enquiry on the place into all particulars and to give him the result: Which my Friend also promises me; with hopes that he shall procure for me a piece of that Mineral substance, which hurt his Fore-head.

The occasion of my Friends sending me this Narrative, was my entreating him sometime since to enquire into a thing of this nature, that happen'd in *Barnstable*, where he lives. An account was given to me long since, it fills a Sheet or two, which I have by me: And to gratifie Mr. *Glanvil* who is Collecting Histories for his *Sadducism*,

*Triumphatus*. I desir'd to have it well attested, it being full of very memorable things ; but it seems he could meet only a general consent as to the truth of the things ; the Reports varying in the Circumstances.

Sir, yours

*A Copy of a Letter from a Learned Friend of mine in Scotland, Dated March 35. 1695.*

Honoured Sir,

I received yours Dated *May 24 1694.* in which you desire me to send you some instances and examples of Transportation by an invisible Power. The true cause of my delaying so long to reply to that Letter, was not want of Kindness ; but of fit Materials for such a Reply.

As soon as I read your Letter of *May 24* I called to mind a Story which I heard long ago, concerning one of the Lord *Duffus* (in the Shire of *Murray*) his Predecessors, of whom it is reported, That upon a time, when he was walking abroad in the Fields near to his own House, he was suddenly carried away, and found the next Day at *Paris* in the *French* King's Cellar with a Silver Cup in his Hand ; that being brought into the King's Presence and question'd by him, Who he was ? And how he came thither ? He told his name, his Country, and the place of his Residence, and that on such a Day of the Month

Month (which proved to be the Day immediately preceeding) being in the Fields, he heard the noise of a Whirl-wind, and of Voices crying Horfe and Hattock (this is the Word, which the Fairies are said to use when they remove from any place) where-upon he cried (Horfe and Hattock) also, and was immediately caught up, and transported through the Air, by the Fairies to that place, where after he had Drunk heartily he fell a-sleep, and before he awoke, the rest of the Company were gone, and had left him in the posture wherein he was found. It's said, the King gave him the Cup which was found in his Hand, and dismiss'd him.

This Story (if it could be sufficiently attested) would be a noble Instance for your purpose, for which cause I was at some pains to enquire into the truth of it, and found the means to get the present Lord *Duffus's* opinion thereof; which shortly is, That there has been, and is such a Tradition, but that he thinks it fabulous; this account of it, his Lordship had from his Father, who told him, that he had it from his Father, the present Lord's Grandfather, There is yet an old Silver-Cup in his Lordship's Possession still, which is called the Fairy Cup; but has nothing Engraven upon it except the Arms of the Family.

The

The Gentleman by whose means I came to know the Lord *Duffus* his sentiment of the foregoing story, being Tutor to his Lordships eldest Son, told me another little passage of the same nature, whereof he was an Eye witness. He reports, that when he was a Boy at School in the Town of *Forres*, yet not so Young, but that he had Years and Capacity, both to observe and remember that which fell out; he and his School-fellows were upon a time whipping their Tops in the Church-yard before the Door of the Church; though the Day was calm, they heard a noise of a Wind, and at some distance saw the small Dust begin to arise and turn round, which motion continued, advancing till it came to the place where they were; whereupon they began to Bless themselves: But one of their number (being it seems a little more bold and confident than his Companions) said, Horse and Hattock with my Top, and immediately they all saw the Top lifted up from the Ground; but could not see what way it was carried, by reason of a Cloud of Dust which was raised at the same time: They sought for the Top all about the place where it wastaken up, but in vain; and it was found afterwards in the Church-yard, on the other side of the Church. Mr. *Steward* (so is the Gentleman called) declared to me that he had a perfect remembrance of this matter.

The

The following Account I received November last, from Mr. *Alexander Mowat* a Person of great Integrity and Judgment, who being Minister at the Church at *Lesly*, in the Shire of *Aberdene*, was turned out for refusing the Oath of Test, *Anno*. 1681. He informs, That he heard the late Earl of *Cathnes* who was Married to a Daughter of the late Marquess of *Argyle* tell the following Story, *viz.* That upon a time, when a Vessel which his Lordship kept for bringing home Wine and other Provisions for his House, was at Sea; a common Fellow, who was reputed to have the Second-sight, being occasionally at his House; the Earl enquired of him, where his Men (meaning those in the Ship) were at that present time? The Fellow replied, at such a place, by name, within four Hours Sailing of the Harbour, which was not far from the place of his Lordship's Residence: The Earl asked, what Evidence he could give for that? The other replied, that he had lately been at the place, and had brought away with him one of the Sea-mens Caps, which he delivered to his Lordship. At the four Hours end the Earl went down himself to the Harbour, where he found the Ship newly arrived, and in it one of the Seamen without his Cap; who being questioned, how he came to lose his Cap? Answered, that at such a place (the same the Second-sight'd Man



Man had named before) there arose a Whirl-wind which endangered the Ship, and carried away his Cap : The Earl asked, if he would know his Cap when he saw it ? He said he would ; whereupon the Earl produced the Cap, and the Seaman owned it for that, which was taken from him.

This is all the Information which I can give at present concerning Transportation by an invisible Power. I am sorry that I am able to contribute so little to the publishing of so curious a piece as it seems your Collection of Hermetick Philosophy will be. I have given Instructions to an Acquaintance of mine now living at *Kirkwall*, and took him engaged when he left this place, to inform him concerning the old Stone Monuments, the Plants and Cures in the *Orkades*, and to send me an Account. But I have not heard from him as yet, tho' I caused a Friend that was Writing to him, to put him in mind of his promise ; the occasions of Correspondence betwixt this place and *Orkney* are very rare.

S I R,

Your Faithful Affectionate Friend  
and Servant,

J. G.

Sir,

Sir,

**T**Is very likely my Lord Keeper  
 [North] (if an Account of a thing  
 so considerable, hath not been presented to  
 him by another Hand) will take it kindly  
 from you. I would Transcribe it for Dr.  
*Henry More*, to whom, as I remember, I  
 promised some time since an Account of the  
*Barnstable* Apparition; but my Hands are  
 full of Work. May I beg of you to visit  
 Dr. *Whitchcot* Minister of St. *Laurence*  
 Church, and to communicate a sight of  
 this Letter from *Barnstable*: Probably he  
 will be willing to make his Servant Tran-  
 scribe it, and convey it to Dr. *More*. Pray  
 present my humble Service to him, as also  
 my affectionate Service to our Friends Mr.  
*Hook* and Mr. *Lodwick*. I ever rest

S I R,

Your most Faithful

*Chedzoy.*

and Affectionate Servant,

*Andrew Paschal.*

There

There was in *Scotland* one — [an Obsessus] carried in the Air several times in the view of several Persons, his Fellow-Soldiers. Major *Henton* hath seen him carry'd away from the Guard in *Scotland* sometimes a Mile or two. Sundry Persons are living now (1671.) that can attest this Story. I had it from Sir *Robert Harley* (the Son) who Married Major *Henton's* Widow; as also from E. T. D. D.

A Gentleman of my Acquaintance Mr. — M. was in *Portugal*, Anno. 1655. when one was Burnt by the Inquisition for being brought thither from *Goa* in *East-India*, in the Air, in an incredible short time.

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## C H A P. XV.

*Visions in a Berill, or Crystall.*

Dr. J. Pell.

**A** *Berill* is a kind of Crystal that hath a weak Tincture of Red ; it is one of the Twelve Stones mentioned in the Revelation. I have heard \*, that Spectacles were first made of this Stone, which is the reason that the *Germans* do call a Spectacle-Glass [or pair of Spectacles] a *Brill*.

Dr. — *Pocock* of *Oxford* in his Commentary on *Hosea*, hath a Learned Discourse of the *Urim* and *Thummim* : as also Dr. — *Spenser* of *Cambridge*, That the Priest had his Visions in the Stone of the Breast-plate.

The Prophets had their Seers, viz. Young Youths who were to behold those Visions, of whom Mr. *Abraham Cowly* writes, thus,

*With hasty wings, time present they out-  
fly,  
And tread the doubtful Maze of Desti-  
ny ;  
There walk and sport among the years to  
come,  
And with quick Eye pierce every Causes  
Womb.*

The

The Magicians, now, use a Crystal-Sphere, or Mineral-Pearl for this purpose, which is inspected by a Boy, or sometimes by the Querent himself.



A Mineral-Pearl.

There are certain Formula's of Prayer to be used before they make the inspection, which they term a Call. In a Manuscript of Dr. *Forman* of *Lambeth* (which Mr. *Elias Ashmole* had) is a Discourse of this, and the Prayer. Also there is the Call which Dr. *Nepier* did use.

*James Harrington* [ Author of *Oceana* ] told me that the Earl of *Denbigh* then Ambassador at *Venice* did tell him, that one did shew him there several times in a Glass, things past, and to come.

When Sir *Mermaduke Langdale* was in *Italy*, he went to one of those *Magi*, who did shew him a Glass, where he saw himself kneeling before a Crucifix: He was then a Protestant; afterwards he became a Roman Catholick. He told Mr. *Thomas Henshaw* R. S. S. this himself.

I have here set down the Figure of a Consecrated *Berill*, now in the possession of Sir *Edward Harley* Knight of the *Bath*, which he keeps in his Closet at *Brampton-*

K

*Bryan*

*Bryan* in *Herefordshire*, amongst his *Cimelia*, which I saw there. It came first from



*Norfolk*; a Minister had it there, and a Call was to be used with it. Afterwards a Miller had it, and both did work great Cures with it (if Curable) and in the *Berill* they did see, either the Receipt in Writing, or else the Herb. To this Minister the Spirits or Angels would appear openly, and because the Miller (who was his familiar Friend) one day happened to see them, he gave him the aforesaid *Berill* and Call: By these Angels the Mini-

ster was forewarned of his Death. This Account I had from Mr. *Asbmole*. Afterwards this *Berill* came into somebodys hand in *London*, who did tell strange things by it; insomuch that at last he was questioned

questioned for it, and it was taken away  
bys Authority [it was about 1645.] V

This Berill is a perfect Sphere, the Di-  
ameter of it I guess to be something more  
than an Inch: It is set in a Ring, or Cir-  
cle of Silver resembling the Meridian of a  
Globe: The stem of it is about Ten Inches  
high, all gilt. At the Four quarters of it  
are the Names of Four Angels, viz. Uriel,  
Raphael, Michael, Gabriel. On the top is  
a Cross Patee.

Sam. Busardus hath writ a Book de Di-  
vinatione per Crystallum.

A Cloathiers Widow of Pembridge in  
Herefordshire, desired Dr. Shirburn [one of  
the Canons of the Church of Hereford, and  
Rector of Pembridge] to look over her  
Husbands Writings after his Decease: a-  
mong other things, he found a Call for a  
Crystal. The Clothier had his Clothes  
oftentimes stolen from his Racks; and at  
last obtain'd this Trick to discover the  
Thieves. So when he lost his Clothes,  
he went out about Midnight with his  
Crystal and Call, and a little Boy, or lit-  
tle Maid with him [for they say it must  
be a pure Virgin] to look in the Crystal,  
to see the likeness of the Person that com-  
mitted the Theft. The Doctor did burn  
the Call, 1671.

### Visions without a Glass, or Crystal.

About the later end of the Reign of King *James* the First, one ——— a Taylor in *London* had several Visions, which he did describe to a Painter to paint, and he writ the description himself in an ill, Taylor-like hand, in false English; but legibly: It was (at least) a Quire of Paper. I remember one Vision is of *St. James's Park*, where is the Picture of an Altar and Crucifix. *Mr. Butler* of the Toy-shop by *Ludgate* [one of the Masters of *Bridewel*] had the Book in *Anno* 1659; The then Earl of *Northampton* gave Five Pounds for a Copy of it.

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## C H A P. XVI.

*Converse with Angels and Spirits.*

**D**R. *Richard Nepier* was a Person of great Abstinence, Innocence, and Piety: He spent every day two Hours in Family Prayer: When a Patient, or Querent came to him, he presently went to his Closet to Pray: and told to admiration the Recovery, or Death of the Patient. It appears by his Papers, that he did converse with the Angel *Raphael*, who gave him the Responses.

*Elias Ashmole* Esq; had all his Papers, where is contained all his Practice for about Fifty Years; which he, Mr. *Ashmole*, carefully bound up, according to the Year of our Lord, in ——— Volumes in *Folio*; which are now repositied in the Library of the *Museum* in *Oxford*. Before the Responses stands this Mark, viz. R Bis. which Mr. *Ashmole* said, was *Responsum Raphaelis*.

In these Papers are many excellent Medicines, or Receipts for several Diseases that his Patients had; and before some of them is the aforesaid Mark. Mr. *Ashmole*

took the pains to Transcribe fairly with his own hand all the Receipts; they are about a Quire and half of Paper in *Folio*, which since his Death were bought of his Relict by *E. W. Esq; R. S. S.*

The Angel told him, if the Patient were curable, or incurable.

There are also several other Queries to the Angel, as to Religion, Transubstantiation, &c. which I have forgot. I remember one is, Whether the Good Spirits, or the Bad be most in Number? R R<sup>is</sup>, The Good.

It is to be found there, that he told *John Prideaux D. D. Anno 1621*, that Twenty Years hence [1641] he would be a Bishop, and he was so, *sc. Bishop of Worcester.*

R R<sup>is</sup>, did resolve him, That Mr. Booth of — in *Cheshire* should have a Son that should inherit, Three Years hence [*sc. Sir George Booth, the first Lord Delamere*] viz. from 1619. *Sir George Booth* aforesaid was born *December 18. Anno 1622.*

This I extracted out of *Dr. Nepiers Original Diary*, then in the possession of Mr. *Ashmole.*

When *E. W. Esq;* was about Eight Years old, he was troubled with the Worms: His Grand-father carried him to *Dr. Nepier* at *Lynford.* Mr. *E. W.* peeped in at the Closet at the end of the Gallery, and

and saw him upon his Knees at Prayer. The Doctor told Sir *Francis*, that at Fourteen Years old his Grandson would be freed from that Distemper: and he was so. The Medicine he prescribed was, to drink a little draught of Muscadine in the Morning. 'Twas about 1625.

It is impossible, that the Prediction of Sir *George Booth's* Birth, could be found any other way, but by Angelical Revelation.

This Dr. *Richard Nepier* was Rector of *Lynford* in *Bucks*, and did Practise Physick; but gave most to the Poor that he got by it. 'Tis certain, he foretold his own Death to a Day and Hour; he dyed Praying upon his Knees, being of a very great Age, 1634. April the First. He was nearly related to the Learn'd Lord *Nepier* Baron of *M....* in *Scotland*; I have forgot whether his Brother. His Knees were horny with frequent Praying. He left his Estate to Sir *Richard Nepier* M. D. of the College of Physicians *London*, from whom Mr. *Ashmole* had the Doctor's Picture, now in the *Museum*.

Dr. *Richard Nepier* Rector of *Lynford* was a good Astrologer, and so was Mr. *Marsh* of *Dunstable*; but Mr. *Marsh* did seriously confess to a Friend of mine, that Astrology was but the Countenance; and that he

did his business by the help of the blessed Spirits; with whom only Men of great Piety, Humility and Charity, could be acquainted: And such a one he was. He was an Hundred Years old when my Friend was with him; and yet, did understand himself very well.

At *Ashbridge* in *Buckinghamshire*, near *Benkhamssted*, was a Monastery, (now in the Possession of the Earl of *Bridgewater*,) where are excellent good old Paintings still to be seen. In this Monastery was found an old Manuscript Intituled *Johannes de Rupe-scissa*, since Printed (or part of it) a Chymical Book, wherein are many Receipts; among others, To free a House Haunted with Evil Spirits, by Fumes: Mr. *Marsh* had it, and did Cure Houses so Haunted by it. *Ovid* in his Festivals hath something like it. See *Thesaurus Exorcismorum* writ by ——— *à Societate Jesu. O&f.* Wherein are several high Physicall and Medicinall things.

Good Spirits are delighted and allured by sweet Perfumes, as rich Gums, Frankincense, &c. Salt, &c. which was the reason that the Priests of the *Gentiles*, and also the *Christians* used them in their Temples, and Sacrifices: And on the contrary, Evil Spirits are pleased and allured and called up by Suffumigations of *Henbane*, &c. stinking Smells, &c. which the Witches do use in their

their Conjurat<sup>o</sup>n. Toads (Saturnine Animals) are kill'd by p<sup>o</sup>uting of Salt upon them; I have seen the Experiment. Magical Writers say, that Cedar-wood drives away evil Spirits; it was, and is much used in Magnificent Temples.

Plinii Natural Hist. Lib. XII. Cap. XIV.

*Alexandro Magno in pueritia sine parsimonia thura ingerenti aris, pædagogus Leonides dixerat, ut illo modo, cum divicisset thuriferas gentes, supplicaret. At ille Arabia potitus; thure onustam navim misit ei, largè exhortatus, ut Deos adoraret.*

One says why should one think the Intellectual World less Peopled, than the Material? *Pliny* in his *Natural History* Lib.——Cap.—— tells us, That in *Africa* do sometimes appear multitudes of Aerial Shapes, which suddenly vanish. *Mr. Richard Baxter* in his *Certainty of the Worlds of Spirits*, (the last Book he Writ, not long before his Death) hath a Discourse of Angels; and wonders they are so little taken notice of, he hath counted in *Newman's* Concordance of the Bible, the word Angel in above 300 places,

*Hugo Grotius* in his *Annotations* on *Jonah*, speaking of *Nineve*, says, That History hath divers Examples, that after a great and hearty Humiliation, God delivered Cities, &c. from their Calamities.

ties. Some did observe in the late Civil Wars, that the Parliament, after a Humiliation, did shortly obtain a Victory. And as a three-fold Chord is not easily broken ; so when a whole Nation shall conjoin in fervent Prayer and Supplication, it shall produce wonderful Effects. *William Lawd* (Arch-bishop of *Canterbury*) in a Sermon Preached before the Parliament, about the beginning of the Reign of King *Charles I.* affirms the power of Prayer to be so great, That though there be a Conjunction or Opposition of *Saturn* or *Mars* (as there was one of them then) it will overcome the malignity of it. In the Life of *Vavasor Powel* is a memorable Account of the effect of fervent Prayer, after an exceeding Drought : And Mr. *Baxter* (in his Book afore-menioned) hath several Instances of that Kind, which see.

St. *Michael* and all Angels.

The Collect.

O Everlasting God, who hast Ordered and Constituted the services of Men and Angels, after a Wonderful manner : Mercifully grant, that as thy Holy Angels alway do thee service in Heaven : So by thy Appointment, they may succour and defend us, through *Jesus Christ* our Lord, Amen.

CHAP.

## C H A P. XVII.

*Corps-candles in Wales.*

Part of a Letter to Mr. Baxter.

"S I R, I am to give you the best satis-  
 "faction I can touching those Fiery Mr. Baxter's Certainty of the Worlds of Spirits, page 137.  
 "Apparitions [*Corps-candles*,] which do,  
 "as it were mark out the way for Corpse to  
 "their *κοιμητηριον*, and sometimes before the  
 "Parties themselves fall Sick, and sometimes  
 "in their Sickness. I could never hear in *Eng-*  
 "land of these, they are common in these  
 "Three Counties, *viz. Cardigan, Car-* And in Radnor.  
 "martham and Pembroke, and as I hear in  
 "some other parts of *Wales*.  
 "These *parlâsquara* in our Language we  
 "call *Canhwyllan* *Cyrph* (*i. e.*) *Corps-can-*  
 "dles; and Candles we call them, not that  
 "we see any thing besides the Light; but  
 "because that Light doth as much resemble  
 "a material Candle-light, as Eggs do Eggs,  
 "saving, that in their Journey these Can-  
 "dles be *modo apparentes, modo disparentes*,  
 "especially, when one comes near them;  
 "and if one come in the way against them,  
 "unto whom they vanish; but presently  
 "appear behind and hold on their course.  
 "If it be a little Candle pale or bluish,  
 "then

“ then follows the Corps either of an  
 “ Abortive or some Infant ; if a big one,  
 “ then the Corps of some one come to Age :  
 “ If there be seen 2, or 3, or more, some  
 “ big, some small together, then so many  
 “ and such Corpses together. If two Can-  
 “ dles come from divers places, and be seen  
 “ to meet, the Corpses will the like ; if a-  
 “ ny of these Candles are seen to turn some-  
 “ times a little out of the way, or path, that  
 “ leadeth to the Church, the following  
 “ Corps will be forced to turn in that very  
 “ place, for the avoiding some dirty Lane,  
 “ or plash, &c. Now let us fall to Evi-  
 “ dence. Being about the Age of Fifteen,  
 “ dwelling at *Lanylar*, late at Night, some  
 “ Neighbour saw one of these Candles ho-  
 “ vering up and down along the River-  
 “ Bank, until they were weary in behold-  
 “ ing it, at last they left it so, and went to  
 “ Bed. A few Weeks after came a proper  
 “ Damsel from *Montgomery-shire*, to see her  
 “ Friends, who dwelt on the other side of  
 “ that River *Istwith*, and thought to Ford  
 “ the River at that very place where the  
 “ Light was seen ; being dissuaded by some  
 “ lookers on (some it is most likely of those  
 “ that saw the Light) to adventure on the  
 “ Water, which was high by reason of a  
 “ Flood : She walked up and down along  
 “ the River-Bank, even where, and even as  
 “ the



" the aforesaid Candle did, waiting for the  
 " falling of the Water; which at last she  
 " took, but too soon for her, for she was  
 " Drowned therein. Of late my Sexton's  
 " Wife, an Aged understanding Woman,  
 " saw from her Bed, a little bluish Candle  
 " on her Tables-end, within 2, or 3, Days  
 " after came a Fellow enquiring for her  
 " Husband, and taking something from un-  
 " der his Cloak clap'd it down upon the  
 " Tables-end; it was a Dead-born Child.

" Another time, the same Woman saw  
 " such another Candle upon the end of the  
 " self-same Table; within a few Days after  
 " a weak Child newly Christned by me,  
 " was brought to the Sexton's House,  
 " where presently he died: And when the  
 " Sexton's Wife, who was then abroad came  
 " home, she found the Child, on the other  
 " end of the Table, where she had seen the  
 " Candle.

" Some 30, or 40 Years since, my Wife's  
 " Sister, being Nurse to Baronet *Rudds*  
 " three Eldest Children, and (the Lady  
 " Mistress being Dead) the Lady Comp-  
 " troller of the House going late into the  
 " Chamber where the Maid-servants lay,  
 " saw no less than Five of those Lights toge-  
 " ther. It happened a while after, that the  
 " Chamber being newly Plaister'd, and a  
 " Grate of Coal-fire therein kindled to hasten  
 " the

" the drying of the Plaister, that five of the  
 " Maid servants went to Bed as they were  
 " wont (but as it fell out) too soon; for  
 " in the Morning they were all Dead, be-  
 " ing Suffocated in their Sleep with the  
 " steem of the new-tempered Lime and  
 " Coal. This was at *Langathen* in *Carmar-*  
 " *than-shire* — *Jo. Davis*. See more —  
*Generglyn, March*  
 1656.

To this Account of *Mr. Davis*, I will  
 subjoin what my worthy Friend and  
 Neighbour *Randal Caldicot D. D.* hath af-  
 firm'd to me many Years since, *viz.* " When  
 " any Christian is Drowned in the River  
 " *Dee*, there will appear over the Water  
 " where the Corps is, a Light, by which  
 " means they do find the Body: And it is  
 " therefore called the *Holy Dee*. The Doctor's  
 " Father was *Mr. Caldicot* of *Caldicot* in  
 " *Cheshire*, which lies on the River.

## C H A P. XVIII.

*Oracles.*

**H**ieronimus Cardanus Lib. III. *Syneſiorum Somniorum*, Cap. XV. treats of this Subject, which ſee. *Johannes Scotus Erigena*, when he was in Greece, did go to an Oracle to enquire for a Treatiſe of *Aristotle*, and found it, by the Reſponſe of the Oracle. This he mentions in his Works lately Printed at Oxford; and is quoted by Mr. *Anthony a Wood* in his *Antiquities of Oxon*, in his Life. He lived before the Conqueſt, and taught Greek at the Abby in *Maleſbury*, where his Scholars ſtabbed him with their Pen-knives for his Severity to them. *Keland* mentions that his Statue was in the Choir there.

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CHAP.

## C H A P. XIX.

*Extasie.*

Cardanus, Lib. II. Synes. Somniorum.  
Cap. VIII.

— **I**N *Ecstasi* multis modis dalabuntur homines: aut per Syncopen, aut animi deliquium, aut etiam proprie abducto omni sensu externo, absque alia causa. Id vero contingit consuetis plerunque, & nimio affectu alicujus rei laborantibus; — *Ecstasis* medium est inter *vigiliam* & *somnium*, sicut *somnus* inter *mortem* & *vigiliam* seu *vitam* — *Visa* in *Ecstasi* certiora in *somniis*: *Clariora* & *evidentiora* — *Ecstasi* deprehensi audire possunt, qui dormiunt non possunt.

Anno 1670. A poor Widow's Daughter in *Herefordshire* went to Service not far from *Harwood* [the Seat of Sir *John Hoskins* Baronet R. S. S] She was aged neer about twenty; fell very ill, even to the point of Death, her Mother was old and Feeble, and her Daughter was the Comfort of her life; if she should die, she knew not what to do: She besought God upon her Knees in Prayer, that he would be pleased to spare

spare her Daughters life, and take her to him : At this very time, the Daughter fell into a Trance, which continued about an Hour ; they thought she had been Dead : When she recovered out of it, she declared the Vision she had in this Fit, *viz.* That one in black Habit came to her, whose Face was so bright and glorious she could not behold it ; and also he had such brightness upon his Breast, and (if I forget not) upon his Arms : And told her, that her Mother's Prayers were heard, and that her Mother should shortly dye, and she should suddenly recover : And she did so, and her Mother dyed. She hath the character of a modest, humble, vertuous Maid. Had this been in some Catholick Country, it would have made a great noise.

'Tis certain, there was one in the *Strand*, who lay in a Trance a few Hours before he departed : And in his Trance had a Vision of the Death of King *Charles* the II. It was at the very Day of his Apoplectick Fit.

There is a Sheet of Paper Printed 16 . . . concerning Extasies, that *James Usher*, late Lord Primate of *Ireland*, once had : But I have been assur'd from my Honour'd Friend *James Tyrrel* Esq; (his Lordship's Grandson) that, this was not an Extasie ; but that his Lordship upon Reading the 12, 13,

L

14, &amp;c.

14; &c. Chapters of the Revelation, and farther reflecting upon the great increase of the Sectaries in *England*, supposed that they would let in Popery, which Consideration put him into a great Transport at the time when his Daughter (the Lady *Tyrrel*) came into the Room; when he Discoursed to her divers things (tho not all) contained in the said Printed Paper.

## CHAP. XX.

Glances of } Love,  
Malic.

**A** *Mor ex oculo*: But (as the Lord Bacon  
faith) more by Glances, than by full  
Gazings; and so for Envy and Malice.

**Mr. Fletcher in Cupid's Revenge.**

*Tell me dearest, what is Love?*

*'Tis a Lightning from above:*

'Tis an Arrow, tis a Fire,

*'Tis a Boy they call Desire.*

'Tis something Divine and Inexplicable. It is strange, that as one walks the Streets sometimes one shall meet with an Aspect, (of Male or Female) that pleases our Souls; and

and whose Natural sweetness of Nature, we could boldly rely upon. One never saw the other before, and so could neither oblige, or disoblige each other. *Gaze not on a Maid, saith Eccclus. 9. 5.*

The Glances of Envy and Malice, do shoot also subtilly; the Eye of the Malicious Person does really Infect (and make Sick) the Spirit of the other. The Lord Bacon saith, it hath been observed, That after Triumphs, the Triumphants have been sick in Spirit.

The Chymist can draw subtile Spirits, that will work upon one another at some distance, *viz.* Spirits of Alkalies and Acids, *e. g.* Spirits Cœlestial (Sal Armoniac and Spirit C. C. will work on each other at half a Yard distance, and smoke); but the Spirits above mentioned are more subtile than they.

*Non amo te Sabati, nec possum dicere quare.*

But if an Astrologer had their Nativities, he would find a great disagreement in the Schemes. These are Hyperphysical Opticks, and drawn from the Heavens.

Infants are very sensible of these Irradiations of the Eyes: In *Spain, France, &c.* Southern Countries, the Nurses, and Pa-

rents are very shy to let People look upon their young Children, for fear of Fascination. In *Spain* they take it ill if one looks on a Child, and make one say, God Bless it. They talk of *mal dé ojos*. We usually say, Witches have evil Eyes.

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An

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A N  
Accurate Account  
O F  
*Second-Sighted-Men*  
I N  
SCOTLAND:  
I N  
Two Letters from a Learned  
Friend of mine in *Scotland*.

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# CHATELAIN

CHATELAIN  
CHATELAIN

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O F  
*Second-Sighted-Men*  
I N  
SCOTLAND.

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To Mr. John Aubrey Fellow of the  
Royal-Society.

S I R,  
**F**OR your Satisfaction I drew up  
some Queries about the Second-  
sighted Men, and having sent them  
to the Northern parts of this King-  
dom, some while ago I recieved Answers  
to them from two different Hands, where-  
of I am now to give you an Account,  
*viz.*

L 4

Query.

Query. I.

*If some few credible well-attested Instances of such a Knowledge as is commonly called the Second-sight, can be given ?*

*Answer.*

Many Instances of such Knowledge can be given, by the Confession of such who are skilled in that Faculty : For instances, I refer you the Fourth Query.

Query. 2.

*If it consists in the discovery of present, or past Events only ? Or, if it extend to such as are to come ?*

*Answer.*

The Second-sight relates only to things future, which will shortly come to pass. Past Events I learn nothing of it.

Query. 3.

*If the Objects of this Knowledge, be sad and dismal Events only ; such as Deaths and Murders ? Or, joyful and prosperous also ?*

*Answer.*

Sad and dismal Events, are the Objects of this Knowledge : As sudden Deaths, dismal Accidents : That they are Prosperous,

rous, or Joyful, I cannot learn. Only one instance I have from a Person worthy of Credit, and thereby judge of the Joyfulness or Prosperity of it, and it is this: Near 40 Years ago *Macklend* and his Lady, Sister to my Lord *Seaforth*, were Walking about their own House, and in their return, both came into the Nurses Chamber, where their young Child was on the Breast: At their coming into the Room, the Nurse falls a Weeping; they asked the cause, dreading the Child was Sick, or that she was scarce of Milk: The Nurse replied, the Child was well, and she had abundance of Milk; yet she still Wept; and being pressed to tell what ailed her; she at last said, *Macklend* would dye, and the Lady would shortly be Married to another Man. Being enquired how she knew that Event, she told them plainly, that as they came both into the Room, she saw, a Man with a scarlet Cloak and a white Hat, betwixt them, giving the Lady a Kiss over the Shoulder; and this was the cause of her Weeping. All which came to pass after *Macklend's* Death: the Tutor of *Louat* Marry'd the Lady in the same Habit the Woman saw him. Now by this instance, judge if it be Prosperous to one, it is as Dis-mal to another.

Que-

## Query. 4.

If these Events, which Second-sighted Men discover, or fore-tell, be visibly represented to them, and acted, as it were, before their Eyes?

## Answer.

Affirmatively, they see those things visibly; but none sees but themselves; for instance, if a Man's Fatal-end be Hanging; they'll see a Gibbet, or a Rope about his Neck: if Beheaded, they'll see the Man without a Head; if Drowned, they'll see Water up to his Throat; if unexpected Death, they'll see a Winding-sheet about his Head: All which are represented to their View. One Instance I had from a Gentleman here, of a *Highland* Gentleman of the *Mackdonalds*, who having a Brother that came to visit him, saw him coming in wanting a Head; yet told not his Brother, he saw any such thing; but within 24 Hours thereafter, his Brother was taken, (being a Murderer) and his Head cut off, and sent to *Edinburgh*. Many such Instances might be given.

## Query. 5.

If the Second-sight be a thing that is troublesome and uneasy to those that have it? and such as they would gladly be rid of?

Ans-

*Answer.*

It's commonly talk'd by all I spoke with, That it is troublesome; and they would gladly be freed from it, but cannot : Only I heard lately of a Man very much troubled in his Soul therewith, and by serious begging of God Deliverance from it, at length lost the Faculty of the Second-sight.

Query. 6.

*If any Person, or Persons, truly Godly, who may justly be presumed to be such, have been known to have had this Gift or Faculty?*

*Answer.*

Negatively, not any Godly, but such as are Vitious.

Query. 7.

*If it descends by succession from Parents to Children? Or, if not, Whether those that have it, can tell how they came by it?*

*Answer.*

That it is by Succession, I cannot learn; how they came by it, is hard to know, neither will they tell; which if they did, they are sure of their stroaks from an invisible Hand. One Instance I heard of one *Allen Miller*, being in company with some Gentlemen,

lemen, having gotten a little more than ordinary of that strong Liquor they were Drinking, began to tell Stories and strange passages he had been at : But the said *Allen* was suddenly removed to the farther end of the House, and was there almost strangled; recovering a little and coming to the place where he was before, they asked him, What it was that troubled him so? He answered, he durst not tell; for he had told too much already.

How came they by it?

*Answer.*

Some say by Compact with the Devil; some say by Converse with those Dæmons we call Fairies. I have heard, that those that have this Faculty of the Second-sight, have offered to teach it to such as were Curious to know it; upon such and such Conditions they would teach them; but their proffers were rejected.

This is all I could learn by Tradition of that Faculty, from Knowing and Intelligent Men. If this satisfy not these Queries aforesaid, acquaint me, and what can be known of it, shall be Transmitted.

I cannot pass by an Instance I have from a very honest Man in the next Parish, who told me it himself. That his Wife being big with Child near her Delivery, he buys  
half



half a Dozen of Boards to make her a Bed against the time she lay in. The Boards lying at the Door of his House, there comes an old Filher-woman, yet alive, and asked him, Whose were those Boards? He told her they were his own; she asked again, For what use he had them? He replied, for a Bed; she again said, intend them for what use you please, she saw a dead Corps lying on them, and that they would be a Coffin: Which struck the honest Man to the Heart, fearing the Death of his Wife. But when the old Woman went off, he calls presently for a Carpenter to make the Bed, which was accordingly done; but shortly after the honest Man had a Child died, whose Coffin was made of the ends of those Boards.

Sir, The Original, whereof this that I have Writ, is a true Copy, was sent by a Minister, living within some few Miles of *Inverness*, to a Friend of mine whom I employed to get Information for me; as I insinuated before: I have other Answers to these Queries from another Hand, which I purposed to have communicated to you at this time; but I find there will not be room enough for them in this Sheet; howbeit, in case you think it fit, they shall be sent you afterward.

In

In the meantime, I shall tell you what I have had from one of the Masters of our College here (a *North* Country-man both by Birth and Education, in his younger Years) who made a Journey in the Harvest time into the Shire of *Ross*, and at my desire, made some enquiry there, concerning the Second-sight. He reports, That there they told him many Instances of this Knowledge, which he had forgotten, except two. The first, one of his Sisters, a young Gentlewoman, staying with a Friend at some 30 Miles distance from her Father's House, and the ordinary place of her Residence; One who had the Second-sight in the Family where she was, saw a young Man attending her as she went up and down the House, and this was about Three Months before her Marriage. The second is of a Woman in that Country who is reputed to have the Second-sight, and declared, that Eight Days before the Death of a Gentleman there, she saw a Bier or Coffin covered with a Cloth which she knew, carried as it were to the place of Burial, and attended with a great Company, one of which told her it was the Corps of such a Person, naming that Gentleman, who died Eight Days after. By these Instances it appears, that the Objects of this Knowledge are not sad and dismal Events only, but  
joyful

joyful and prosperous ones also: He declares farther, that he was inform'd there, if I mistake not, by some of those who had the Second fight, That if at any time when they set those strange Sights, they set their Foot upon the Foot of another who hath not the Second-fight, that other will for that time see what they are seeing; as also that they offered, if he pleased, to communicate the Second-fight to him. I have nothing more to add at present, but that I am

**S I R**

## Your Faithful Friend

and Humble Servant,

To

To Mr. John Aubery Fellow of the  
Royal Society at Gresham College,  
London.

Honoured Sir,

Since my last to you, I have had the favour of two Letters from you : To the first Dated *February* 6. I had replied sooner, but that I wanted leisure to Transcribe some farther Accounts of a Second-sighted Man, sent me from the *North*, whereof (in obedience to your desire) I give here the Doubles.

May the 4th

1694.

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*A Copy of an Answer to some Queries concerning Second-sighted Men, sent by a Minister living near Inverness, to a Friend of mine.*

*Query. I.*

That there is such an Art, commonly called the Second-sight, is certain, from these following Instances,

First, in a Gentleman's House, one Night the Mistress considering why such Persons whom she expected, were so late, and so long a coming, the Supper being all the while delayed for them; a Servant Man about the House (finding the Mistress anxious) having the Second-sight, desires to cover the Table, and before all things were put on, those Persons she longed for would come in : Which happened accordingly,

A Second Instance, concerning a young Lady of great Birth, whom a Rich Knight fancied and came in sute of the Lady, but she could not endure to fancy him, being a harsh and unpleasant Man : But her Friends importuning her dayly, she turned melancholy and lean, Fasting and Weep-  
M ing

ing continually. A common Fellow about the House meeting her one Day in the Fields, asked her, saying, Mrs. *Kate*, What is that that troubles you and makes you look so ill? She replied, that the cause is known to many, for my Friends would have me Marry such a Man by name, but I cannot fancy him. Nay, (says the Fellow) give over these Niceties, for he will be your first Husband, and will not Live long, and be sure he will leave you a rich Dowry, which will procure you a great Match, for I see a Lord upon each Shoulder of you: All which came to pass in every Circumstance; as Eye and Ear Witnesses declare.

A Third Instance, of a Traveller coming in to a certain House, desired some Meat: The Mistress being something nice and backward to give him Victuals; you need not, says he, churle me in a piece of Meat; for before an Hour and an half be over, a young Man of such a stature and garb will come in with a great Salmon-fish on his Back, which I behold yonder on the Floor: And it came to pass within the said time.

A Fourth Instance, of a young Woman in a certain House about Supper time, refused to take Meat from the Steward who was offering in the very time Meat to her; being asked why she would not take it? replied, she saw him full of Blood, and there-

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therefore was afraid to take any thing of his Hands. The next Morning, the said Steward offering to compose a difference between two Men, at an Ale-house Door got a stroke of a Sword on the Forehead, and came home full of Blood. This was told me by an Eye Witness.

*Query. 2.*

Those that have this Faculty of the Second-sight, see only things to come, which are to happen shortly thereafter, and sometimes fore-tell things which fall out Three or four Years after. For instance, one told his Master, that he saw an Arrow in such a Man through his Body, and yet no Blood came out: His Master told him, that it was impossible an Arrow should stick in a Man's Body and no Blood come out, and if that came not to pass he would be deemed an Impostor. But about 5 or 6 Years after the Man died, and being brought to his Burial-place, there arose a Debate anent his Grave, and it came to such a height, that they drew Arms and bended their Bows, and one letting off an Arrow, shot through the dead Body upon the Bier-trees, and so no Blood could issue out at a dead Man's Wound. Thus his Sight could not inform him whether the Arrow should be shot in

M 2                      him

( 164 )

him Alive or Dead, neither could he condescend whether near or afar off.

*Query. 3.*

They foresee Murthers, Drownings, Weddings, Burials, Combates, Manslaughters, of all which many Instances might be given. Lately (I believe in *August* last 1695.) one told there would be Drowning in the River *Bewly*, which came to pass: Two pretty Men crossing a Ford both Drowned, which fell out within a Month. Another Instance, a Man that served the Bishop of *Catnes*, who had 5 Daughters in his House, one of them grudged, that the burthen of the Family lay on her wholly: The Fellow told her that ere long she should be exonered of that Task, for he saw a tall Gentleman in black walking on the Bishop's Right-hand whom she should Marry: And this fell out accordingly within a quarter of a Year thereafter. He told also of a covered Table, full of Varieties of good Fare, and their Garbs who sat about the Table.

*Query. 4.*

They see all this visibly acted before their Eyes; sometimes within, and sometimes without-doors, as in a Glass.

*Que-*



*Query. 5.*

It is a thing very troublesome to them that have it, and would gladly be rid of it. For if the Object be a thing that is terrible, they are seen to sweat and tremble, and shreek at the Apparition. At other times they Laugh, and tell the thing chearfully; just according as the thing is pleasant or astonishing.

*Query. 6.*

Sure it is, that the Persons that have a sense of God and Religion, and may be presumed to be Godly, are known to have this Faculty. This evidently appears, in that they are troubled for having it, judging it a Sin, and that it came from the Devil, and not from God; earnestly desiring and wishing to be rid of it if possible, and to that effect have made application to their Minister, to Pray to God for them, that they might be exonerated of that Burthen. They have supplicated the Presbyterie, who judicially appointed publick Prayers to be made in several Churches, and a Sermon Preached to that purpose in their own Parish Church by their Minister, and they have compeired before the Pulpit, after Sermon

making Confession openly of that Sin with deep sense on their Knees; renounced any such Gift or Faculty which they had to God's dishonor; and earnestly desired the Minister to pray for them; and this their Recantation Recorded, and after this, they were never troubled with such a sight any more.

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*A Copy of a Letter, written to my self  
by a Gentleman's Son in Straths-vey  
being a Student in Divinity, concern-  
ing the Second-fight.*

S I R,

I Am more willing than able to satisfy your desire: As for instances of such a Knowledge, I could furnish many. I shall only insert some few attested by several of good Credit yet alive.

And First, *Andrew Mackpherson* of *Clunie* in *Badenoch*, being in suite of the Laird of *Gareloch's* Daughter, as he was upon a day going to *Gareloch*, the Lady *Gareloch* was going somewhere from her House within kenning to the Road which *Clunie* was coming; the Lady perceiving him, said to her Attendants, that yonder was *Clunie*, going to see his Mistress: One that had this Second-fight in her company replied and said, if yon be he, unless he Marry within six Months, he'll never Mary. The Lady asked, how did he know that? He said, very well; for I see him, saith he, all inclosed in his Winding-sheet, except his Nostrils and his Mouth, which will also close up within Six Months; which

happened even as he foretold ; within the said space he died, and his Brother *Duncan Mackpherson* this present *Clunie* succeeded. This and the like may satisfy your fourth Query, he seeing the Man even then covered all over with his dead Linens. The Event was visibly represented and as it were acted (before his Eyes) and also the last part of your second Query, *viz.* That it was as yet to come. As for the rest of the Questions, *viz.* That they discover present and past Events, is also manifest, thus : I have heard of a Gentleman whose Son had gon abroad, and being anxious to know how he was, he went to Consult one who had this Faculty, who told him, that that same Day 5 a Clock in the Afternoon his Son had Married a Woman in *France*, with whom he had got so many Thousand Crowns, and within two Years he should come home to see Father and Friends, leaving his Wife with Child of a Daughter, and a Son of six Months Age behind him : Which accordingly was true. About the same time two Years he came home, and verified all that was fore-told.

It is likewise ordinary with Persons that lose any thing, to go to some of these Men, by whom they are directed; how, what Persons, and in what place they shall find it. But all such as profess that Skill,  
are

are not equally dexterous in it. For Instance, two of them were in Mr. *Hector Mackenzi* Minister of *Inverness* his Father's House; the one a Gentleman, the other a common Fellow; and Discourfing by the Fire-side, the Fellow suddenly begins to Weep, and cry out Alas! alas! such a Woman is either Dead or presently expiring. The Gentlewoman lived 5 or 6 Miles from the House, and had been some Days before in a Fever. The Gentleman being somewhat better expert in that Faculty, said, No, faith he, she's not Dead; nor will she dye of this Disease. O faith the Fellow, do you not see her all covered with her Winding-sheet? Ay, faith the Gentleman, I see her as well as you do; but do you not see her Linnen all wet? which is her Sweat, she being presently cooling of the Fever. This Story Mr. *Hector* himself will testifie. The most Remarkable of this sort, that I hear of now, is one *Archibald Mackeanyers*, alias *Mackdonald*, Living in *Ardinmurch* within 10 or 20 Miles, or thereby, of *Glencoe*, and I was present my self, where he fore-told something, which accordingly fell-out. In 1683. this Man being in *Strathspey* in *John Mackdonald* of *Glencoe* his Company, told in *Balachastell* before the Laird of *Grant*, his Lady, and several others, and also in my Father's House; that

*Argyle,*

*Argyle*, of whom few or none knew then where he was, at least there was no word of him then here; should within two Twelve Months thereafter, come to the *West-Highlands*, and raise a Rebellious Faction, which would be divided among themselves, and disperse, and he unfortunately be taken and Beheaded at *Edinburgh*, and his Head set upon the *Talbooth*, where his Father's Head was before him: Which proved as true, as he fore-told it, in 1685. thereafter. Likewise in the beginning of *May* next after the late Revolution, as my Lord *Dundee* return'd up *Spey-side* after he had followed General Major *Mac Kay* in his Reer down the length of *Edinglassie*, at the *Milatown* of *Gartintbeg* the *Machleans* joined him, and after he had received them, he Marched forward, but they remained behind, and fell a Plundering: Upon which, *Glencoe* and some others, among whom was this *Archibald*, being in my Father's House and hearing that *Mac Leans* and others were Pillaging some of his Lands, went to restrain them, and commanded them to March after the Army; after he had cleared the first Town, next my Father's House of them, and was come to the second, there standing on a Hill, this *Archibald* said, *Glencoe*, If you take my Advice, then make off with your self with all possible haste, for ere an \*Hour  
come

come and go, you'll be put to it as hard as ever you was: Some of the Company began to droll and say, what shall become of me? Whether *Glencoe* believed him, or no, I cannot tell; but this I am sure of, that whereas before he was of intention to return to my Father's House and stay all Night, now we took leave and immediately parted: And indeed, within an Hour thereafter *Mac Kay*, and his whole Forces appeared at *Culnakyle* in *Abernethie* 2 Miles below the place where we parted, and hearing that *Cleaverhouse* had Marched up the Water-side a little before, but that *Mac Leans* and several other straglers had stayed behind, commanded Major *Aeneas Mac Kay*, with 2 Troops of Horse after them; who finding the said *Mac Leans* at *Kinchardie* in the Parish of *Duthel*, Chased them up the *Morskaith*: In which Chase *Glencoe* happened to be, and was hard put to it, as was fore-told. What became of *Archibald* himself, I am not sure, I have not seen him since, nor can I get a true Account of him, only I know he is yet alive, and at that time one of my Father's Men whom the Red-coats meeting, compell'd to guide them, within sight of the *Mac Leans*, found the said *Archibald's* Horse within a Mile of the place where I left him. I am also inform'd, this *Archibald* said to *Glencoe*, that he would  
be

be Murthered in the Night-time in his own House Three Months before it happen'd.

Touching your 3d. Query, The Objects of this Knowledge, are not only sad and dismal ; but also joyful and prosperous : Thus, they fore-tell of happy Marriages, good Children, what kind of Life Men shall Live, and in what Condition they shall Die : Also Riches, Honour, Preferment, Peace, Plenty and good Weather.

Query. 6. What way they pretend to have it ? I am informed, that in the Isle of *Sky*, especially before the Gospel came thither ; several Families had it by Succession, descending from Parents to Children, and as yet there be many there that have it that way ; and the only way to be freed from it is ; when a Woman hath it her self and is Married to a Man that hath it also ; if in the very Act of Delivery, upon the first sight of the Childs Head, it be Baptized, the same is free from it ; if not he hath it all his Life : By which it seems, it is a thing troublesome and uneasie to them that have it, and such as they would fain be rid of. And may satisfy your 5th Query. And for your farther contentment in this Query ; I heard of my Father, that there was one *John du beg Mac Grigor* a *Reanach*-man Born, very expert in this Knowledge, and my Father coming one Day from *Inverness*,  
said



faid by the way, that he would go into an Alehouse on the Road, which then would be about 5 Miles off. This *John Mac Grigor* being in his Company, and taking up a Slate-stone at his Foot, and looking to it, replied; Nay, saith he, you will not go in there, for there is but a matter of a Gallon of Ale in it even now, and ere we come to it, it will be all near Drunken, and those who are Drinking there, are Strangers to us, and ere we be hardly past the House, they'll discord among themselves: Which fell out so; ere we were two pair of Butts past the House, those that were Drinking there went by the Ears, wounded and mischieved one another. My Father by this and several other things of this nature, turned curious of this Faculty, and being very intimate with the Man, told him he would fain learn it: To which he answered, that indeed he could in 3 Days time Teach him if he pleased; but yet he would not advise him nor any Man to learn it; for had he once learned he would never be a Minute in his Life, but he would see innumerable Men and Women Night and Day round about him; which perhaps he would think wearisome and unpleasant, for which reason my Father would not have it. But as Skilful as this Man was, yet he knew not what

what should be his own last End ; which was Hanging : And I am Informed, that most, if not all of them, though they can fore-see what shall happen to others ; yet they cannot fore-tell, much less prevent what shall befall themselves. I am also informed by one who came last Summer from the Isle of *Sky*, that any Person that pleases will get it Taught him for a Pound or two of Tobacco.

As for your last Query. For my own part, I can hardly believe they can be justly presumed, much less truly Godly. As for this *Mac Grigor* several report, that he was a very civil discreet Man, and some say he was of good Deportment, and also unjustly Hanged. But *Archibald Mackenye* will not deny himself, but once he was one of the most Notorious Thieves in all the *Highlands* : But I am informed since I came to this Knowledge which was by an Accident too long here to relate, that he is turned honest than before.

There was one *James Mack Coil-vic-alaster* alias *Grant*, in *Glenbeum* near *Kirk-Michael* in *Strathavin*, who had this Sight, who I hear of several that were well acquainted with, was a very honest Man, and of right blameless Conversation. He used ordinarily by looking to the Fire, to fore-tell what Strangers would come to his House the next Day,

Day, or shortly thereafter, by their Habit and Arms, and sometimes also by their Names; and if any of his Goods or Cattel were missing, he would direct his Servants to the very place where to find them whether in a Mire or upon dry Ground; he would also tell, if the Beast were already Dead, or if it would Die ere they could come to it; and in Winter if they were thick about the Fire-side, he would desire them to make room to some others that stood by, tho they did not see them, else some of them would be quickly thrown into the midst of it. But whether this Man saw any more than *Brownie* and *Meig Mal-lach*, I am not very sure: Some say, he saw more continually, and would often be very angry-like, and something troubled, nothing visibly moving him: Others affirm he saw these two continually, and sometimes many more.

They generally term this Second-sight in *Irish* *Taisbitaraughk*, and such as have it *Taisbatrin*, from *Taisb*, which is properly a shadowy substance, or such naughty, and thing, as can only, or rather scarcely be discerned by the Eye; but not caught by the hands: for which they assigned it to *Bugles* or Ghosts, so that *Taisbitar*, is as much as one that converses with Ghosts or Spirits, or as they commonly call

call them, the *Fairies*, or *Fairy-Folks*. Others call these Men *Phissichin*, from *Phi*, which is properly Fore-sight, or Fore-knowledge. This is the surest and clearest account of Second-sighted Men that I can now find, and I have set it down fully, as if I were transiently telling it, in your own presence, being curious for nothing but the verity, so far as I could. What you find improper or superfluous, you can best compendise it, &c.

Thus far this Letter, written in a Familiar and Homely stile, which I have here set down at length: *Meg Mullack*, and *Brownie* mentioned in the end of it, are two Ghosts, which (as is constantly reported) of old haunted a Family in *Straths-pey* of the Name of *Grant*. They appeared, the first in the likeness of a young Lass: The Second of a young Lad.

*Dr. Moulin* (who presents his service to you) hath no acquaintance in *Orkney*; but I have just now spoken with one who not only hath acquaintance in that Country, but also entertains some thoughts of going thither himself, to get me an account of the Cures usually practised there. The *Cortex Winteranus* mentioned by you as an excellent Medicine, I have heard commended as good for the *Scurvy*; if you know it to be Eminent or Specifick (such

(such as the Peruvian Bark is) for any Disease. I shall be well pleased to be informed by you.

Thus, Sir, you have an account of all my Informations concerning Second-sighted Men : I have also briefly touched all the other particulars in both your Letters, which needed a Reply, except your Thanks so liberally and obligingly returned to me for my Letters, and the kind sense you express of that small service. The kind reception which you have given to those poor trifles, and the value which you put on them, I consider as effects of your kindness to my self, and as engagements on me to serve you to better purpose when it shall be in the power of

Your Faithful Friend  
and Servant.

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Addita-

*Additaments of Second sight.*

**D**embroke in his Book *de Peste*, gives us a story of *Dimmerus de Raet*, that being at *Delft*, where the Plague then raged, sent then his Wife Thirty Miles off. And when the Doctor went to see the Gentleman of the House, as soon as he came in, the old Chair-woman that washed the Cloathes fell a weeping: He asked her, Why? said she, My Mistress is now dead: I saw her Apparition but just now without a Head, and that it was usual with her when a Friend of hers died, to see their Apparitions in that manner, though never so far off. His Wife died at that time.

Mr. *Th. May* in his History *Lib. VIII.* writes, that an Old Man (like an Hermit) *Second-sighted*, took his leave of King *James* the First, when he came into *England*: He took little notice of Prince *Henry*, but addressing himself to the Duke of *York* [since King *Charles I.*] fell a weeping to think what misfortunes he should undergo; and that he should be one of the miserablest unhappy Princes that ever was.

A *Scotch* Noble Man sent for one of these Second-sighted Men out of the *Highlands* to give his Judgment of the then great Favourite *George Villiers*, Duke of *Buckingham*; as soon as ever he saw him, *Pish*, said he, *he will come to nothing. I see a Dagger in his breast*; and he was stabbed in the breast by Capt. *Felton*.

Sir *James Melvin* hath several the like Stories in his History.

A certain Old Man in *South-Wales* told a Great Man there of the Fortune of his Family; and that there should not be a Third *Male* Generation.

In *Spain* there are those they call *Saludadores*, that have this kind of Gift. There was a *Dominican* Fryar one ——— a *Portugues* belonging to Queen *Katharine* Dowagers Chapel, who had the Second-sight.

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F I N I S.